CERTAIN

CATECHISTICAL Exerciſes

Treating of the

GROUNDS OF RELIGION,

Very uſeful for theſe times, that thoſe who have honeſt hearts, but weak heads, may get to be better rooted and eſtabliſhed in the faith of the Goſpel, and not carried about with every winde of doctrine.

Handling more eſpecially theſe particulars following:

1. That there is but one true Religion.
2. What that true Religion is.
3. How that true Religion is known from all falſe Religions.
4. That there is a God, proved.
5. That there is but one God.
6. That the Scriptures are the Word of GOD, proved.
7. That God is to be known by the Scriptures.
8. Of the attributes of God.
9. Of worſhipping God.
10. Of the Apoſtles Creed.
11. Of faith in God.
12. Of the Omnipotency of God.
13. Of the Creation in general.
14. Of the Creation of Heaven, and of the Angels.
15. Of the Creation of the Earth.
16. Of the Creation of man, eſpecially his ſoul.
17. Of mans perfection, marriage and ſubjection.
18. Of the time of his Creation, and Paradiſe the place thereof.

By Dr. *THO. TAYLOR*, ſometime Paſtor of the Church in *Aldermanbury*.

2 Tim. 1. 13. *Hold faſt the forme of ſound words, which thou haſt heard of me, in faith and love, which is in Chriſt Jeſus.*

2. Pet. 3. 16, 17, 18. *As alſo in all his Epiſtles, ſpeaking in them of theſe things, in which are ſome things hard to be underſtood; which they that are unlearned and unſtable, wreſt, as they do alſo the other Scriptures, unto their own deſtruction. Ye therefore beloved, ſeeing ye know theſe things before; beware leſt ye alſo being led away with the errour of the wicked, fall from your own ſtedfaſtneſſe. But grow in grace, and in the knowledge of our Lord and Saviour, Jeſus Chriſt; to him be glory both now and for ever. Amen.*

Leo de Eutychianis: Epiſt. 10.
Ideò magiſtri erroris exiſtunt, quia veritatis diſcipuli non fuêre.

London, Printed by *T. R.* & *E. M.* for *John Bartlet* the elder and *John Bartlet* the younger, long ſince living at the Gilt Cupin the Gold-ſmiths row in *Cheap-ſide*, of late neer *Auſtins gate* in *Pauls* Church-yard, where he now lives in the new Buildings. 1653.

CERTAIN CATECHISTICAL EXERCISES

Treating on the Grounds of

RELIGION:

DELIVERED IN

Aldermanbury Church in LONDON.

WHat guide muſt we have to help us in the inquiſition and ſearch after true Religion? Queſt.

The guidance of the holy Scriptures, wherein God onely revealeth what Religion is acceptable to himſelf. *Anſw.*

What ſpecial place of Scripture is fit to help us in this ſearch? Queſt.

That in the 1 *Kings* 18. 21. *And* Elijah *came unto all the people, and ſaid, How long halt ye between two opinions? If the Lord be God, follow him, but if* Baal *be God, then go after him?* *Anſw.*

What do theſe words teach you? Queſt.

In theſe words are laid down ſeven neceſſary queſtions, the reſolution of which ſerveth as a Preface or Introduction to the Articles of Faith. *Anſw.*

Which be they? Queſt.

1. Whether there be any more true religions then one? *Anſw.*

2. What is this true Religion, that we may ſtick unto it, and how we may know this from all falſe religions?

3. Seeing this text maketh God to be the object of true Religion, then we muſt neceſſarily inquire whether there be a true God?

4. Whether there be any more gods then one?

5. What is the way and rule of following and worſhipping God, and whether the Scriptures contain this way?

6. What is the God whom we muſt follow and worſhip?

7. What is the right manner and way of following God?

Concerning the firſt; Be there any more true Religions then one? Queſt.

No: For the Prophet *Elijah* reproveth the Jewes for halting between two opinions. *Anſw.*

What reaſons are there why there can be no more then one? Queſt.

Four reaſons. *Anſw.*

What is the firſt? Queſt.

Becauſe there is but one true God, and ſo but one true Religion. *Anſw.*

Is this a good Argument? Queſt.

Yes; Becauſe the Apoſtle uſeth it, *Epheſ.* 4. 4. *There is but one body, one Spirit, even as you are called in one hope of your calling, one Faith, one Baptiſme*; And there is good reaſon for it, becauſe, if there be but one object of true Religion, there can be but one true Religion. *Anſw.*

What is the ſecond Reaſon? Queſt.

Anſw. Firſt, Becauſe there is but one end and ſcope of Chriſtian life and duty, and that is eternal beatitude.

Secondly, becauſe there is but one way to that mark, and that is Chriſt himſelfe.

Thirdly, there is but one walking in that way which is the practice of Chriſtian Religion.

Queſt. *How prove you this?*

Anſw. Our Saviour Chriſt ſaith all this, *Iohn* 14. 6. *I am the way, the truth, and the life; no man cometh to the Father but by me.*

Queſt. *What is the third Reaſon?*

Anſw. There can be no agreemene or contempering together of two divers religions, no more then iron or clay can be tempered together.

Queſt. *How prove you that?*

Anſw. 2 *Cor.* 6. 14, 15. *Be not unequally yoked with unbelievers; for what fellowſhip hath righteouſneſſe with unrighteouſneſſe? and what communion hath light with darkneſſe? and what concord hath Chriſt with* Belial? *The Jewes had no dealing with the Samaritanes.* John 4. 5.

Queſt. *What is the fourth reaſon?*

Anſw. The expreſſe Word of God.

Firſt, commanding ſtraightly that himſelf be worſhipped alone, and endureth not the having of any other god before him, *Exod.* 20. 3.

Secondly, prohibiting that no tribe or family, man or woman ſhould turne his heart from the Lord to any other god, *Deut.* 29. 18.

Thirdly, threatening ſeverely to ſtretch out his hand upon them that ſweare by the Lord, and by *Malcham*, Zeph. 1. 5.

Fourthly, executing his wrath and diſpleaſure upon this mixture of Religion, ſpewing out of his mouth thoſe that are neither hot nor cold, *Rev.* 3. 16.

Queſt. *Then it ſeemes a State cannot proſper where two religions are taken in?*

Anſw. No: and there are ſundry reaſons for it.

Queſt. *What is the firſt reaſon of it?*

Anſw. Becauſe God is well pleaſed when all old leaven is caſt out, 1 *Corinth.* 5. 7. So whereſoever any people admit Idolatry, he did ever leave and forſake that people, and expreſſe teſtimony of his wrath and diſpleaſure againſt them.

Queſt. *How doth this appear?*

Anſw. Firſt, in the people of *Iſrael*, who when they ſtuck cloſe to God and his Religion, proſpered; but when they forſook God, and fell to Idolatry, they ſtill fell into affliction, and brought trouble on themſelves.

Secondly, in *Solomon*, whom, ſo long as he did walk in the true Religion, God followed with wealth, honour and proſperity; but when his heart was corrupted with ſtrange wives, and ſtrange worſhip, then God raiſed up a ſervant of his houſe, *Jeroboam* to rend away ten tribes from his houſe for ever.

Queſt. *What is the ſecond reaſon of it?*

Anſw. Becauſe an houſe divided againſt it ſelf cannot ſtand, becauſe diverſity in Religion breedeth the worſt blood in a State that can be; from this diverſity of religion ariſe warres and tumults, ſeditions, and maſſacres, to the ruine of moſt famous States, as might eaſily be ſhewed.

Queſt. *What is the third reaſon?*

Anſw. Becauſe Religion in the body Politique, is like the ſoul in the body natural; while there is an agreement of ſoul and body together, ſo long there is a comfortable health and ſtate, but if the ſoul goeth from the body, the body is left a carcaſe.

So Religion is the ſoul of the body Politique; if Religion leave it, then it becomes a carcaſe, and comes to confuſion.

Secondly,

Secondly, if the body ceaſe to be guided by the ſoul, then cometh an unnatural confuſion.

Thirdly, it is as abſurd in reaſon to admit two religions in one State, as to admit two ſouls in one body.

What is the uſe of all this? Queſt.

First, to bewaile our own eſtate in this Nation, who have not been ſo firme in our Religion as we ought; for our Apoſtaſie from the Lord hath wrapped us in that threatning, *Deut.* 28. 37. *Thou ſhalt become an aſtoniſhment, a proverb, and a by-word among all Nations, whither the Lord ſhall lead thee.* Anſw.

Secondly, this ſhould make us ſo much the more watchful againſt falſeteachers and ſeducers, that would make a bridge to Popery; whom, were they Angels from heaven, we muſt count accurſed, *Gal.* 1. 8.

Thirdly, this ſhould teach us to fence our ſelves againſt all falſe religion, and to take heed that we be not pluckt away with the errour of wicked men.

How may I fence my ſelfe againſt falſe religion? Queſt.

First, by prizing and making high account of the truth of God. Anſw.

How ſhall I prize it? Queſt.

First, by conſidering what a deare price it coſt Chriſt to purchaſe it for us. Anſw.

Secondly, how dear it will coſt us to loſe it.

Thirdly, how highly the Spirit of God prizeth it, farre above gold, ſilver, pearls, and precious ſtones, *Prov.* 3. 14.

What is the ſecond way by which we may fence our ſelvis againſt falſe religions? Queſt.

With triall of ſpirits, taking nothing here upon any mans word for the truth of every point of our Religion, have ſure warrant of the Scripture, that neither Satan nor falſe teachers finde a flaw in our title. Anſw.

What is the third way? Queſt.

Prayer for ſtrength againſt our own imbecillity, and ſo preſerving in our ſelves a deteſtation of the levity of ſuch as like reeds are ſhaken with every wind of doctrin Anſw.

What is the fourth? Queſt.

Due advice, and conſultation in all doubts ariſing concerning our Religion, both with able Chriſtians, and able Miniſters, that are able to reſolve us out of the Scripture, and eſpecially by ſticking to the benefit of publike Aſſemblies, ordained by God to maintain the Saints with ſtedfaſtneſſe in the truth and holy Religion. Anſw.

What is the fifth way? Queſt.

Three excellent vertues, which being chained together in our ſelves, will ſtrongly chaine us to the true Religion. Anſw.

Which be they? Queſt.

First, Love of the truth, which is truths keeper, elſe we may juſtly be given up to ſtrong deluſions. Anſw.

Secondly, Obedience to the truth which we know, *John* 7. 17. *If ye do my words, ye ſhall know my Doctrine to be of God*, Prov. 1. 5. *A good underſtanding have all they that do thereafter.*

Thirdly, Uprightneſſe and Innocency of life; ſeeing corruption of life is often ſcourged with corruption of minde, judgement and doctrine.

Seeing you have ſhewed us that there is but one true Religion, what is this true Religion Queſt.

True Religion is a grace of God, whereby we know, and worſhip the true God according to his own will. Anſw.

How many things are to be obſerved in this deſcription? Queſt.

Four, { 1. The Original. 2. The Object. 3. The Act. 4. The Rule and Meaſure of it. } Anſw.

What is the Original of true Religion? Queſt.

The deſcription ſaith, it is a grace of God. Anſw.

Why call you it ſo? Queſt.

For two reaſons. Firſt, Anſw.

Firſt, to diſtinguiſh it from all falſe religions, which are not from God, nor ſupernatural, but from men and nature, and therefore are called will-worſhip, *Col.* 2. 23. *The commandments and doctrines of men.*

Secondly, to diſtinguiſh true Religion eſpecially from Romiſh religion, which their teachers define to be of men, and not a grace of God.

Queſt. *But how prove you that Religion is a grace of God?*

Anſw. By two reaſons. Firſt, becauſe it can be no invention of man; It is the Art of Arts, which the wiſeſt Philoſopher never gueſſed at, *Math.* 16. 17. *Fleſh and blood hath not revealed this unto thee,* 1 *Cor.* 2. 14. *The carnal man cannot perceive the things of God, for he is purblinde, and cannot ſee things ſo farre off him.*

Queſt. *What is the ſecond reaſon?*

Anſw. Becauſe the Scriptures aſcribe it onely unto God; *The inſpiration of the Almighty giveth underſtanding, Job* 32. 8. It is called *wiſdome from above, James* 3. 17. *Matth.* 11. 27. *No man knoweth the Father but the Sonne, and he to whom the Son revealeth him,* John 1. 18. *No man hath ſeene God at any time, the Sonne in the boſome of the Father hath declared him.*

Queſt. *What is the ſecond thing you obſerve in this deſcription?*

Anſw. The object of true Religion, and that is the true God, and things of God; and in all the matters of Religion we muſt keep God in our eye, we having to do with him alone.

Queſt. *How may I conceive this?*

Anſw. Firſt, If I conſider that it is ordained to be a ſpecial way of glorifying God here upon earth.

Secondly, that it is the onely means appointed to make us like unto God.

Thirdly, it is nothing elſe but the way unto God, and the happy meanes to bring us into communion with God, which is true beatitude, 1 *John* 1. 3. *That which we have ſeene and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Sonne Jeſus Chriſt.*

Queſt. *What do you learne from this?*

Anſw. That in every act of Religion I muſt turne my ſelf quite from my ſelf, and ſet my ſelf towards God, carefully withdrawing my minde from all inferiour occaſions and diſtractions, as now having only to do with God.

Queſt. *What example have you hereof?*

Anſw. The example of the ancient believers, who turned their faces towards *Jeruſalem*, & of holy *Daniel*, Dan. 9. 3. who in his prayers turned his face to the Lord God.

Queſt. *What is the third thing you obſerved in the deſcription of true Religion?*

Anſw. The Act of it, and that is in the anſwer twofold.

Queſt. *What is the firſt Act of true Religion?*

Anſw. That whereby we know God.

Queſt. *Why is this the firſt Act of Religion?*

Anſw. For three reaſons.

Queſt. *What is the firſt?*

Anſw. Becauſe ignorance leadeth men every way but unto God, *Gal.* 4. 8. *When ye knew not God, ye do ſervice to them which by nature are no gods,* Acts 17. 23. The Athenians ſet up an Altar to an unknown God.

Queſt. *What is the ſecond reaſon?*

Anſw. Becauſe, where is no true knowledge of God, can be no true worſhip of God *Rom.* 10. 14. *How ſhall they call upon him, in whom they have not beleeved? and how ſhall they beleeve in him, of whom they have not heard?*

Queſt. *What is the third reaſon?*

Anſw. Becauſe the knowledge of his nature muſt frame the right manner of his worſhip, and none can worſhip him aright that know him not, both what he is in himſelf, and what he is unto them. Hence *Exod.* 20. 2. In giving the law the rule of his worſhip, in the preface he deſcribeth himſelf thus, *I am the Lord thy God, which brought thee out of the Land of* Egypt.

What learn you hence? Queſt.

That no act of Religion can be well performed by any ignorant perſon, and that the knowledge of God is abſolutely neceſſary to every true worſhipper. *Anſw.*

What is the ſecond act of Religion? Queſt.

That whereby we religiouſly worſhip the true God onely, for Religion teacheth that all Divine worſhip belongeth to the true God only. *Anſw.*

How prove you that? Queſt.

Firſt, by Scripture; Secondly, by Reaſon. *Anſw.*

By Scripture, *Matth.* 4.10. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.* 1 Sam. 7. 3. *Direct your hearts unto the Lord, and ſerve him onely*; for his glory will he give to no other, nor religious worſhip, outward or inward belongeth to any other.

What is the reaſon? Queſt.

The reaſon is twofold. *Anſw.*

What is the firſt reaſon? Queſt.

God is of the nature of thoſe things which muſt be had alone, and admit of none other; No man can ſerve two maſters at once; one woman cannot have two husbands at once; Now God is our alone Maſter, and a jealous husband, who admits of no partner or corrival. *Anſw.*

What is the ſecond reaſon? Queſt.

Becauſe whatſoever is to be worſhipped, is ſuperiour to him that worſhippeth; But onely the true God is Superiour to the ſoul of man worſhipping, for the Saints are but our equals, and Angels are not our ſuperiours, but fellowes, *Rev.* 19. 10. *See thou doeſt it not, for I am thy fellow-ſervant.* And all the other works of God, the Sunne, Moone and Starres, wood and ſtone, are farre mans inferiours, and much more the works of men, wooden gods, golden gods, uncapable of worſhip from man their ſuperiour. *Anſw.*

What learne you hence? Queſt.

The maine difference between the Church of God, and the Synagogue of Satan; The one is a chaſte wife and Spouſe, and keepeth her to her husband Chriſt alone, not admitting any other to the uſe of her faith; The other playeth the harlot with many lovers, and keepeth not her faith to Chriſt alone. *Anſw.*

What is the fourth and laſt thing which you obſerve in the deſcription? Queſt.

The rule and meaſure of true Religion, which is the will of God. *Anſw.*

How prove you that? Queſt.

Firſt, by Teſtimonies: Secondly, by Reaſons. *Anſw.*

The Teſtimonies are plain and plentifull, *Deut.* 10. 12. *And now, Iſrael, what is it the Lord requireth of thee, but to fear the Lord thy God?* Micah 6. 8. *He hath ſhewed thee (O man) what is good, and what the Lord requireth of thee; Even this, To do juſtly, to love mercy, and to walk humbly with thy God. Who required theſe things at your hands?* Iſai. 1. 22.

What is the reaſon that God his will is the rule of Religion? Queſt.

Becauſe a man muſt not be led in Religion, neither by his own will, nor by the example of others. *Anſw.*

How prove you the former, that a man muſt not be led by his own will or good intention? Queſt.

Numb. 15. 29. *Te ſhall not ſeek after your own heart, or after your own eyes, after which ye go a whoring, and what I command thee, that do onely.* *Anſw.*

How prove you that we may not follow the example of others in Religion? Queſt.

Exod. 32. The example of ſome Levites, that went not after *Aaron* and *Iſrael* in that matter of the Calfe, but obſerved the Word, and kept the Covenant, both in *Deut.* 33. 9. and *Ezek.* 44. 15. *Ruth.* 1. 15. *Ruth* would not follow the example of her ſiſter in law *Orpah* in leaving her religion; And the Apoſtles would not leave Chriſt and his doctrine, when many went away, *John* 6. 68. *Anſw.*

Secondly, no action divine or humane can be good without faith, and no faith

can be good without knowledge of the divine will, and therefore all pleaſing worſhip muſt be framed to the will of God.

And thus have we deſcribed true Religion; and becauſe a right line is a meaſure of it ſelf and of that which is crooked, we ſee alſo by the ſame deſcription, what is falſe religion, namely, when either a falſe god is worſhipped, or a true God in a falſe manner, contrary to his own will revealed.

Queſt. *But how may I know and diſtinguiſh true Religion from all falſe religions?*

Anſw. By three Arguments.

Queſt. *Which be they?*

Anſw. 1. By the divine cauſes.
2. By the divine effects.
3. By the divine properties.

Queſt *Which are the divine cauſes of true Religion?*

Anſw. Four { 1. The Author. 2. The Matter. 3. The Forme. 4. The End.

Queſt. *Who is the Author of true Religion?*

Anſw. God onely: For true Religion is the daughter of God, and deſcended from heaven, *James* 3. 17.

Queſt. *Why is God onely the Author?*

Anſw. Firſt, becauſe he onely can reveale his own will, he onely can preſcribe the rule of his own worſhip, and can ſignifie what is pleaſing and diſpleaſing to himſelf.

Secondly, becauſe he hath bound us to that will of his ſo revealed onely, *Deut.* 12. 14. *Thou ſhalt do all that I command thee*; and *verſe* 32. *Whatſoever I command you, obſerve to do it: Thou ſhalt not adde thereto, nor diminiſh from it.*

Queſt. *What learn we from hence?*

Anſw. Three things.

Queſt. *What is the firſt?*

Anſw. Firſt, becauſe Religion cometh down from the Father of lights, it is not to be meaſured by propagation from Anceſtors; nor is therefore to be received becauſe our Anceſtors received it, unleſſe we know that they received it from God.

Queſt. *Can you prove this?*

Anſw. Yea, for this was condemned in the old Idolaters, who did ſtick to the falſe religion of their forefathers, *Jer.* 44. 17.

Queſt. *What is the ſecond thing you learn from this ground?*

Anſw. That true Religion is no invention, or policy of man, neither from the inward ſubſtance, nor outward forme, but wholly from God.

Queſt. *How prove you that?*

Anſw. Becauſe the Lord would not leave to *Moſes* himſelf the deviſing of the leaſt thing in his ſervice, but tieth him to the patterne ſhewed in the Mount, for the very pinnes, beſomes, and aſh-pans, *Exod.* 25. 9. *Heb.* 8. 5. *Exod.* 38. 20.

Queſt. *What is the third thing you learne, in that God is the Author of true Religion?*

Anſw. That true Religion dependeth not upon the will of man for the allowance or alteration, but onely upon the will of God, to which the moſt Sovereigne will muſt ſtoop; neither doth it rely on the Lawes of men for authority, but on the authority of God onely.

Queſt. *What may we conclude from all this?*

Anſw. Two things.

Queſt. *What is the firſt?*

Anſw. That Romiſh religion is not the true Religion, becauſe moſt of it is an invention of man, and is carnal, ſavouring wholly of the fleſh, and not of the Spirit of God; and ſuiting wholly with the corrupt nature of man, to which true religion is moſt contrary.

What is the ſecond? Queſt.
That the religion of Politicians is vain and deceitful, who meaſure Religion by the length of the Scepter and not by the rule of the Scripture, which commonly binde conſcience; ſeeing true Religion is not changeable by Kings, Prelates, Councels, Men nor Angels, *Gal.* 1. 8. For neither the Author nor rule are changeable. Anſw.

What is the ſecond divine cauſe of true Religion? Queſt.
The matter of it; for being from God, it propoundeth divine truths, and high myſteries concerning God, and the Church of God, together with the way and means of eternal bleſſedneſſe. Anſw.

What learn we hence? Queſt.
That the Romiſh religion is a falſe and Antichriſtian religion, for two reaſons. Anſw.
What is the firſt? Queſt.
Becauſe the matter of it is not divine truth. Anſw.
How prove you that? Queſt.
1. Becauſe inſtead of divine truth, it teacheth the precepts of men, for which they confeſſe they have no Scripture. Anſw.

2. Becauſe it maketh unwritten Fables and Traditions to be a matter of Faith and Religion.

3. Becauſe it teacheth that Devices and Traditions of men are to be received with the ſame pious and devout affection as the holy Scripture.

What is the ſecond reaſon that the Romiſh religion is Antichriſtian? Queſt.
Becauſe it is an enemy to the matter of true Religion. Anſw.
How prove you that? Queſt.
By three reaſons. Anſw.
What is the firſt? Queſt.
Becauſe it baniſheth all care of knowledge of divine worſhip and truth, teaching an implicit faith, that a man muſt believe as the Church believeth, without any ſpecial skill of matter of faith. Anſw.

Whas is the ſecond reaſon? Queſt.
In that it feareth not to adde whole books to the Scriptures, detracting likewiſe and pulling out from them the whole ſecond Commandment, not conſidering the dreadful curſe threatened againſt that perſon or Church that ſhall adde to, or detract from the words of that Book, *Rev.* 22. 18. *If any man ſhall adde unto theſe things, God ſhall adde unto him all the Plagues that are written in this Book; And if any man ſhall take away from the words of the Book of this Prophecie, God ſhall take away his name out of the Book of life, and out of the holy City, and from the things that are written in this Book.* Anſw.

What is the third reaſon? Queſt.
Becauſe they deny the Divine authority of the whole Scriptures farther then the Pope confirmeth it to be Scripture. Anſw.

What is the third Divine cauſe of true Religion? Queſt.
The forme of it which is nothing elſe but the conformity and agreement with the will of God revealed in the Scriptures; This is called in the text a following of God, and that implieth that God muſt go before. Anſw.

What learne we hence? Queſt.
That the Romiſh religion is diabolical, and not divine, becauſe it fighteth with the expreſſe will of God revealed in the Scripture. Anſw.

How prove you this? Queſt.
By theſe few inſtances amongſt many. Anſw.

Firſt, that Religion teacheth Prayer and Invocation to Saints, to Angels, and to the Virgin *Mary*, againſt the Rule, *When ye pray, ſay Our Father.*

Secondly, that Religion teacheth, that painted and carved Images are to be ſet up, and religious worſhip to be given to them, againſt the ſecond Commandment, which ſaith, *Thou ſhalt not make unto thee any graven Image, nor the likeneſſe of any thing that is in heaven above, &c.*

Third-

Thirdly, that Religion teacheth, that there is a God on earth which can properly forgive ſins, and can make lawes to binde the conſcience, that can diſpenſe with the Law of God, and can make more or fewer lawes then God hath made, contrary to the rule, *Jam.* 4. 12. *There is one Law-giver.*

Fourthly, that religion teacheth, that marriage is not honourable among all ſorts of men, contrary to the rule, *Marriage is honourable to all, and the bed undefiled*, which was holy to *Adam* before the fall, *Hebr.* 13. 4.

Fifthly, that religion teacheth that aſſurance of ſalvation is a damnable preſumption, contrary to that rule, 2 *Pet.* 1. 10. *Give all diligence to make your Calling and Election ſure.*

Sixthly, that religion teacheth, that a man may truſt in his good merits for theſe three ends.

1. For eternal life.
2. For increaſe of grace.
3. For remiſſion of ſins in Purgatory, contrary to the rule, *That all our righteouſneſſes is as filthy ragges*, Iſai. 64. 6. *And when ye have done all that you can, ſay that ye are unprofitable ſervants*, Luke 17. 10.

Queſt. *What is the laſt divine cauſe of true Religion?*

Anſw. The divine end of it, and that is twofold.

Firſt, it referreth all to the glory of God, the ſupreme end of all.

Secondly, in all things, it aimeth at true beatitude, which is, communion with God both here and hereafter.

Queſt. *What learne we from this?*

Anſw. Two things.

Queſt *What is the firſt?*

Anſw. That is true Religion which giveth moſt glory to God, and leaſt to the creature.

Queſt. *How prove you that?*

Anſw. Becauſe as God in all things intendeth his own glory firſt and principally, ſo doth his word, which after a ſpecial manner reſembleth himſelf; ſo propound the whole frame of mans ſalvation, from the loweſt ſtaire to the higheſt, *That no fleſh might glory in his preſence*, 1 Cor. 1. 29. *That he that glorieth might glory in the Lord*, verſe 31.

Queſt. *What is the ſecond thing you learne hence?*

Anſw. That the Romiſh religion is a falſe and wicked religion, becauſe it robbeth God of his glory, and giveth it to the creature.

Queſt. *How prove you that?*

Anſw. By four inſtances.

Queſt. *What is the firſt?*

Anſw. In that they maintain, that Saints departed are to be invocated, at leaſt as Mediatours of interceſſion, which is a part of Gods honour, *which he will not give to any other*, Iſai. 63. 16. He only is a God hearing prayer, he onely knoweth the hearts of the ſons of men, he onely is omnipreſent.

Queſt. *What is the ſecond inſtance?*

Anſw. In that they teach, that a ſinner is juſtified before God by an habitual righteouſneſſe, and works of charity; which maketh a juſt man more juſt, and ſo taketh from the Lord this honour, to be a juſtifier of the ungodly by his free grace, *Rom.* 3. 27. which Doctrine is therefore urged, *Rom.* 4. 2. becauſe it excludeth all boaſting, whereas the other puffeth men up in the conceit of their own righteouſneſſe.

Queſt. *What is the third?*

Anſw. In that they do aboliſh the merit of Chriſt by humane ſatisfaction, making Chriſt but a piece of a Saviour, and every man his own Jeſus in part, contrary to that rule which giveth all the honour of ſalvation to Jeſus onely, and faith, that there is no other nme elſe to be ſaved by, *Acts* 4. 12.

What is the fourth? Queſt.

In that they ſet up a man the head of their Church, to ride, not only upon mens ſhoulders, but in their conſciences, to which he giveth lawes, not onely ſetting him in the Chair of God, but above him, giving him power to diſpenſe with lawful Oaths, unlawful marriages within degrees, to abrogate and reverſe Gods lawes at his pleaſure, and ſit in the ſouls and conſciences of men the Lords own and onely Conſiſtory; to ſet this glorious crown of Chriſt upon the head of any man, is the note of an Antichriſtian Synagogue: Hence conclude, That Romiſh religion being in all the cauſes falſe, is of all to be deteſted. *Anſw.*

What is the ſecond way of diſcerning true Religion? Queſt.

By the Divine effects. *Anſw.*

How many be they? Queſt.

Four. *Anſw.*

What is the firſt? Queſt.

Divine illumination; For true Religion maketh us acquainted with the truth of God, doth enlighten our mindes, and chaſe away darkneſſe. *Anſw.*

How prove you this? Queſt.

By theſe places, *Prov.* 2. 4. *If thou ſeekeſt wiſdome as ſilver, and ſearcheſt for her as for hidden treaſures, then ſhalt thou underſtand the fear of the Lord, and finde the knowledge of God*; and in the tenth verſe, *When wiſdome entereth into thy heart, and knowledge is pleaſant unto thy ſoul, then ſhall diſcretion preſerve thee, and underſtanding ſhall keep thee*; Hence Saint *Iames* ch. 3. v. 17. calleth it *wiſdome from above*; So *Pſal.* 19. 8. *The Commandment of the Lord is pure, enlightening the eyes.* *Anſw.*

What learn we hence? Queſt.

That Romiſh religion is a falſe religion. *Anſw.*

How prove you this? Queſt.

By four reaſons. *Anſw.*

What is the firſt? Queſt.

Becauſe it extolleth ignorance for the mother of devotion, and preferreth it before the knowledge of God. *Anſw.*

What is the ſecond? Queſt.

Becauſe it doth ſtrive by all means to extinguiſh and put out the light of the Scriptures, and to darken them; for as theeves put out the candle, ſo theſe evill-doers hate the light. *Anſw.*

What is the third reaſon? Queſt.

Becauſe the profeſſors of this religion can neither be drawn violently, nor by authority, to the hearing or reading of the Scriptures either in publike, or in private. *Anſw.*

What is the fourth? Queſt.

Becauſe, there Popery doth moſt fall to the ground, where the Word of God is ſincerely and plentifully preached. *Anſw.*

What is the ſecond effect of true Religion? Queſt.

True Religion bindeth the whole man to the whole Law of God. 1. The inward man. 2. The outward man. *Anſw.*

How prove you this? Queſt.

Luke 10. 27. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy minde, and thy neighbour as thy ſelf.* *Anſw.*

What learn we hence? Queſt.

Three things. *Anſw.*

What is the firſt? Queſt.

That that religion which chiefly teacheth outward ordinances, as Faſts, feaſts, meats, drinks, garments, orders, in the mean time neglecting the obligation and tie of the heart between God and man, is a falſe religion. *Anſw.*

What Religion doth ſo? Queſt.

Anſw. The Romiſh religion, as the eating of an Egge in Lent, is more ſeverely puniſhed then Adultery; working on a Saints day more then the breaking of the Sabbath; and marriage in their Prieſts more then the keeping of many Concubines.

What is the ſecond concluſion?

Queſt. That that religion which reverſeth, and weakeneth all the Commandments of
Anſw. God in deed and truth, though in words it holdeth them, is falſe: ſuch is the Romiſh religion.

What is the third concluſion?

Queſt. That that religion which diſpenſeth with all the Lawes of God, and the Go-
Anſw. ſpel of Chriſt, is falſe, as the Romiſh religion.

What is the third effect of true Religion?

Queſt. True mortification, for true Religion is clean contrary to the corrupt nature of
Anſw. man.

How prove you this?

Queſt. By theſe places, *Rom.* 8. 7. *The carnal minde is enmity againſt God, for it is not ſub-*
Anſw. *to the Law of God.* So 1 *Cor.* 2. 14. *The natural man perceiveth not the things of the Spirit of God, for they are fooliſhneſſe unto him.*

What learn we from hence?

Queſt. That Romiſh religion is a corrupt device of mans braine, becauſe it is ſo plea-
Anſw. ſing to nature; it is not enmity to the fleſh, for the fleſh doth applaud it.

Queſt. *How prove you this?*

Anſw. By ſeven inſtances.

Queſt. *What is the firſt?*

Anſw. Becauſe it applaudeth ignorance, and throweth out the knowledge of God, and baniſheth all care and pains about it, clean contrary to true Religion, which teacheth us to ſearch the Scriptures, *John* 5. 39. *And to ſeek for knowledge as for ſilver, and to ſeek for her as for hid treaſures,* Prov. 2. 4.

Queſt. *What is the ſecond inſtance?*

Anſw. Becauſe it appointeth ſuch an eaſie Faith as any idiot may attaine unto without any pains.

Queſt. *What is the third inſtance?*

Anſw. Becauſe it offereth pardon of ſinne, releaſe of puniſhment, deliverance from Purgatory, and heaven it ſelf for money.

Queſt. *What is the fourth inſtance?*

Anſw. Becauſe it requireth no paines at all in keeping of the heart and cuſtody of the ſoul, teaching that no man need to care for evil thoughts, contraty to true Religion, which commandeth us to keep our hearts with all diligence, *Prov.* 4. 23.

Queſt. *What is the fifth inſtance?*

Anſw. Becauſe it teacheth that God accepteth the work wrought, however it be done, and cannot deny it both acceptance and recompence; clean contrary to true Religion, as appeareth, *Iſaiah.* 1. 11. *Your new moones, and your appointed feaſts my ſoul hateth, they are a trouble unto me, I am weary to bear them.* The perſon muſt be accepted before the work; firſt *Abel*, then his ſacrifice.

Queſt. *What is the ſixth inſtance?*

Anſw. Becauſe it teacheth, though a man liveth as he liſt, yet when he dieth, if he give any thing to the Church for Maſſes and Requiems, and the like, he ſhall go to heaven.

Queſt. *What is the ſeventh inſtance?*

Anſw. Becauſe it requires nothing of any man, but what an heathen can performe, without the aſſiſtance of grace.

Queſt. *What is the fourth effect of true Religion?*

Anſw. True Religion bringeth to the heart and ſoul ſound joy, ſound peace, and ſound comfort.

Queſt. *How prove you this?*

Anſw By theſe places, *Pſal.* 19. 10. *The judgements of the Lord are ſweeter then the*

honey

honey and the honey-comb, ſo *Pſal.* 119. 50. *This is my comfort in mine affliction.*

Queſt. *By what reaſons prove you this?*

Anſw. Firſt, Becauſe it aſſureth the believer of the favour and love of God, and of the remiſſion of ſinnes.

Secondly, Becauſe it eſtabliſheth the ſoul with firme and invincible comfort, ſuch as no terrour, or torment can rob a religious man of.

Queſt. *What learne you hence?*

Anſw. That Romiſh Religion cannot be true, becauſe it robbeth a Chriſtian man of all comfort.

Queſt. *How prove you this?*

Anſw. By ſeven inſtances.

Queſt. *What is the firſt?*

Anſw. Becauſe it depriveth a man of Gods word, which is as comfortable to a Chriſtian, as light to him that ſitteth in darkneſſe; and as life to one that is in the pangs of death.

Queſt. *What is the ſecond?*

Anſw. Becauſe it denieth the doctrine of particular Election, which is a Chriſtian mans comfort in the time of trouble.

Queſt. *What is the third?*

Anſw. Becauſe it holdeth aſſurance of ſalvation in particular, a damnable preſumption.

Queſt. *What is the fourth?*

Anſw. Becauſe it holdeth that ſalvation muſt be merited, and who knoweth when he hath merited?

Queſt. *What is the fifth?*

Anſw. Becauſe it holdeth that the efficacy of the Sacrament dependeth upon the intention of the Prieſt, and who knoweth the Prieſts intention?

Queſt. *What is the ſixth?*

Anſw. Becauſe it teacheth a man to place his comfort, neither in God, nor in Chriſt, but in Saints and Angels, Pardons, Maſſes, Merits, Satisfaction, &c.

Queſt. *What is the ſeventh?*

Anſw. Becauſe the profeſſours of it in death have no comfort in the principles of their own Religion, but come to our Doctrine; all their flouriſh is but like *Iſraels* dancing before the calfe, *Exod.* 32. or like *Nabals* feaſting, 1 *Sam.* 25. 35. The end is ſouer. Hence conclude, That Roman Religion being as in all the cauſes. ſo in all the effects falſe, is of all ever to be deteſted.

Queſt. *What is the third way of diſcerning true Religion?*

Anſw. By the divine properties of true Religion.

Queſt. *How many are they?*

Anſw. They are ſundry.

Queſt. *What is the firſt?*

Anſw. That it is moſt ancient; true Religion is the moſt ancient Religion, proceeding from the Ancient of dayes.

Queſt. *How prove you this?*

Anſw. Firſt, by Teſtimony. Secondly, By Reaſon.

Firſt, by Teſtimony, 1 *John* 1. 1. *That which was from the beginning, which we have heard, which we have ſeene with our eyes, which we have handled with our hands, of the word of life, declare we unto you.*

Secondly, By reaſon: Becauſe the truth, gate only the ſtart of errour in Paradiſe, and was continued by Patriarchs, written by *Moſes*, preached by the Prophets, after them confirmed by Chriſt, by his Apoſtles, by the Evangeliſts, and now by their ſucceſſors, the Paſtors and Teachers of the Word.

Queſt. *But is this ancient Religion, that Religion which we profeſſe?*

Anſw. Yes.

Queſt. *How prove you this?*

By theſe places, 2 *Pet.* 3. 2. *That ye may be mindful of the words ſpoken before by the holy Prophets, and of the Commandments of us the Apoſtles of the Lord and Saviour*; Our Religion is nothing elſe, but the calling to remembrance of the words ſpoken before by the Prophets and Apoſtles, therefore the moſt ancient Religion: So *Acts* 24. 14. *But this I confeſſe unto thee, that after the way which they call Hereſie, ſo worſhip I the God of my fathers, believing all things that are written in the Law and the Prophets.* We believe all things written in the Law and the Goſpel, and nothing elſe, therefore is ours the moſt ancient Religion.

Queſt. *But is not the Romiſh religion the old religion?*

Anſw. Howſoever the vulgar call it ſo, yet we may ſpeak of this, that which *Bildad* ſpeaketh, *Job* 8. 9. *It is but of yeſterday.*

Queſt. *Can you prove that the Romiſh religion is not the old religion?*

Anſw. Yes, by many Arguments, but by two more eſpecially.

Queſt. *What is the firſt?*

Anſw. Becauſe the maine principles of Romiſh religion, I mean the Romane Apoſtaſie, and diſſent from the truth, were not known to be Scriptures, neither in the Old nor New Teſtament.

Neither to the Patriarchs, Prophets, Apoſtles nor Evangeliſts, therefore it is but a novelty of yeſterday. Thus they themſelves confeſſe of theirs.

As one of them ſaith, Many things belong to Chriſtian Faith, which are not contained in the Scripture, neither openly nor obſcurely: *Hawſius* (one of them) ſaith, that the greateſt part of Religion and Goſpel is committed to us by tradition, the leaſt by writing: A great Blaſphemy againſt the Scriptures perfection, and the Apoſtles faithfulneſſe.

Andraius ſaith, That many points would reel and totter, if they were not upheld and ſupported with the help of traditions; And we might eaſily name above twenty main Articles of their religion, of which the Papiſts themſelves grant, that there is no mention in the Scripture, as worſhipping of Images, Prayer for the dead, the ſervice of the Maſſe, Purgatory, reall preſence, Pope's Supremacy, &c.

Queſt. *What is the ſecond reaſon to prove the Roman religion a novelty?*

Anſw. Becauſe that religion which was never known to the Paſtors of the Church of the New Teſtament, nor to the Fathers for ſix hundred yeers after Chriſt, is a novelty.

Queſt. *How prove you this of the Romiſh religion?*

Anſw. Beſides, that Biſhop *Jewel* hath proved in 27. ſeveral Arguments, and Maſter *Perkins* in 59. ſeveral points of doctrine, wherein they differ from the Scripture, and this may be proved in many inſtances.

Queſt. *What is the firſt?*

Anſw. Becauſe the body of that Religion was not defined before the *Councel of Trent*, before which a Papiſt could not tell what he was to believe, or not to believe, though many members of it were formed before.

Queſt. *What is the ſecond inſtance?*

Anſw. The Dagon of the Maſſe cannot be ſhewed before *Adrian* the firſt, in the yeere 780.

Queſt. *What is the third?*

Anſw. The Latine ſervice was not before the yeere 680.

Queſt. *What is the fourth?*

Anſw. The Communion in one kinde was not a Church conſtitution till the Councel of *Conſtance*, in the yeere 1414.

Queſt. *What is the fifth?*

Anſw. The worſhipping of Images is a new device, and ſo new, as *Bellarmine* and *Suarez* think it not fit to be uttered in common ſpeech or Sermons, but rather the contrary, that they are not to be worſhipped.

Queſt. *What is the ſixth?*

The Pope his Supremacy was not before *Boniface* the third, in the yeare 607. who by meanes of *Phocas*, who slew his Master *Mauritius*, Emperour, obtained the first title of Universal Bishop. *Answ.*

What is the seventh? *Quest.*

Their Transubstantiation is confessed to be but lately brought in, and made an Article of faith by *Innocent* the third, in the Lateran Councel, about foure hundred yeares ago; before which time no man was bound to believe it, say their own Schoolmen, *Scotus* and *Bellarmine*. *Answ.*

But for all you boast of the Antiquity of your Religion, what was it before Luther? *Quest.*

Our Church was never utterly extinct (as Papists say,) nor without being in the world, since the world had a being, but was ever the same, though not alwayes in the same state. *Answ.*

How was it the same? *Quest.*

First, to God ever as dear as now.

Secondly, to Jesus Christ, the same ship in which Christ ever was, sometimes covered with waves, but upheld from drowning in the tempest. *Answ.*

Thirdly, the same in her self and inward glory; she had ever the same graces of faith, hope, love, repentance: the same ornaments, and the same state of salvation; only sometimes as a great Personage in costly robes, keeping her chamber, and not going abroad in the sight of others.

Why say you that your Church was not alwayes in the same state? *Quest.*

First, because sometimes she was in the City, sometimes in the Wildernesse, as a little wheat in an heap of chaffe, and a little gold insensible among the drosse. *Answ.*

Secondly, because she was not ever the same to the eye of the world, which was not worthy to see her; so as although she ever shined glorious in her self, yet she was as a candle in a dark place.

But what? did not Luther *change the Religion from what it was before?* *Quest.*

No; for as the Church was ever the same, so was the Religion which we professe, both before and since *Luther*. *Answ.*

First, in the Institution of it in Paradise.

Secondly, in the promulgation of it by all the holy Prophets, Apostles and Pastors in all ages.

Thirdly, in the faithful Profession of all Believers, Martyrs and Confessors of it in several ages, whether publike or private: only when the true Religion was chased out of sight by the horrible idolatry and tyranny of Antichrist, who had given wings to Antichristian traditions and pollutions to flie above the Scriptures, God of his mercy raised up *Luther*, by whose holy paines, preaching and writing, the ancient truth was restored to the Church.

How may we conceive aright of the change? *Quest.*

Not an innovation, but a renovation of the ancient and true Religion: not a new institution, but a restitution of the truth of God: not an introduction of a novelty, but a reduction of the true Religion of the Prophets and Apostles. *Answ.*

What is the second divine property of true Religion. *Quest.*

It is most holy. This is proved, 2 *Pet.* 2. 21. where it is called *the way of righteousnesse, and the holy Commandment*. *Answ.*

Why is it called holy? *Quest.*

First, because it is from an holy Author. *Answ.*

Secoudly, the matter it entreateth of, is holy.

Thirdly, the instruments are holy men, assisted by the Holy Ghost, 2 *Pet* 1. 20.

Fourthly, the effect of it is holinesse in the Believers and Receivers.

How prove you this last? *Quest.*

Answ. By these places, 1 *Pet.* 1. 22. *Ye have purified your selves in obeying the truth, through the Spirit, unto the unfeigned love of the Brethren.* So 2 *Pet.* 2. 20. *They have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ.*

Quest. *Is this a property of the Roman Religion?*

Answ. No.

Quest. *How prove you this?*

Answ. By four reasons.

Quest. *What is the first?*

Answ. First, because it condemneth them for Hereticks that read the holy Scriptures, and revileth them as Puritanes that professe and indeavour to practise the holy doctrine contained therein.

Quest. *What is the second?*

Answ. Because it alloweth of Stewes and filthy houses for money, against the expresse Commandment, *Heb.* 12. 16. *Let there be no fornicator among you;* and *Deut.* 23. 17. *There shall be no whore of the daughters of* Israel, *nor no Sodomite of the sons of* Israel.

Quest. *What is the third?*

Answ. Because it dispenseth with unlawful and incestuous marriages, and most foule sins, and canonizeth Traitors for Saints, and the holinesse of it is evident in the Lives of the most *holy Popes* themselves, and the heathenish conversation of the People.

Quest. *What is the fourth?*

Answ. Because it denieth holy marriage to their Clergy, by which they have brought in most filthy lusts, so that this impure and foule religion is to be detested of all that study holinesse.

Quest. *What is the third divine property of true Religion?*

Answ. It is most perfect, even from the beginning, most sufficient and saving.

Quest. *How prove you this?*

Answ. By Scripture, and by Reason.

By Scripture, *Psal.* 19. 7. *The Law of God is perfect.*

By Reason, *because nothing can be added to it, nor detracted from it,* Deut. 4. 2.

Quest. *What learn you hence?*

Answ. That it is divine; for never were humane inventions perfect at the first; for it was ever counted absurd to seek the beginning of a thing, and the perfection together, but our Religion was as perfect in the Cradle as now it is.

Quest. *Is this the property of the Romish Religion?*

Answ. No; for it is patched in the maine doctrines of it, some three hundred yeares ago, some foure hundred yeares ago, some five hundred yeares ago, and is new devices of Popes, and additions of men, successively brought to that it is now; A whole day were too short to shew how it came in, and by whom, but whole Books and Treatises are extant of it.

From these three properties we conclude, that our Religion is the *True*, and that the Romish Religion is most false.

Quest. *What is the fourth divine property of true Religion?*

Answ. That it is peaceable, meek and gentle, not fierce, bloody, truculent.

Quest. *How prove you this?*

Answ. By Scripture, and by Reason.

By Scripture, *James* 3. 17. *The wisdom from above is peaceable, gentle, easie to be intreated, full of mercy.*

By Reason, First, because it is the Religion of peace.

Secondly, it is propagated by the Gospel of peace.

Thirdly, It is professed by the sonnes of peace.

Fourthly, because it is sealed by and with the blood of peaceable Martyrs, who

who by no fury of tyrants could be brought to break the peace, but ſhewed all meekneſſe, ſilence, ſubjection, charity, ſtill praying for their perſecutors.

Is this the property of the Romane religion? Queſt.

No. *Anſw.*

How prove you this? Queſt.

By four Arguments. *Anſw.*

What is the firſt? Queſt.

Firſt, becauſe the head of that Romane Apoſtaſie is called, not onely a ſonne of perdition, deſtinated to deſtruction in himſelf, 2 *Theſ.* 2.3. But alſo *Abaddon, Apollyon, a deſtroyer*, from the effect, *Revel.* 9. 11. And the Dragon, that cauſeth ſo many to be ſlain as receive not the image of the Beaſt in their hands and foreheads, *Rev.* 13. 11. *Anſw.*

What is the ſecond Argument? Queſt.

Becauſe that ſtate of Papacie is the woman drunken with the blood of the Saints and Martyrs of Jeſus, *Rev.* 17. 6. *called the great Whore*, which the Jeſuites confeſſe to be meant of *Rome*. *Anſw.*

What is the third Argument? Queſt.

Becauſe their doctrine is a teacher and maintainer of cruelty, homicide and paricide, and murther in the higheſt and moſt unnatural degree. The greateſt traytor and murtherer in the world is Popery it ſelf. *Anſw.*

What is the fourth Argument? Queſt.

Becauſe their practice is ſuitable to their poſitions; It bewrayeth nothing but ſlaughter, cruelty, perſecutions; breatheth out nothing but fire and faggot; acteth nothing but maſſacres, bloody Inquiſitions, treaſon, Powder-plots, ſeditions; ſendeth out cut-throats and villains with pardons to ſtab and poyſon the Kings and Potentates of the earth. *Anſw.*

What followeth hence? Queſt.

Two things. *Anſw.*

What is the firſt? Queſt.

That Romane religion is earthly and deviliſh, *James* 3. 14. and not the Religion of Chriſt, for he was meek and lowly of ſpirit; neither he nor his Apoſtles ever put any to death for their religion. *Anſw.*

What is the ſecond thing? Queſt.

That Romaniſts are not led by the Spirit of Chriſt, *for the fruits of the Spirit are meekneſſe, gentleneſſe, peace*, Gal. 5. 22. *Anſw.*

But then your Religion is not of Chriſt; for you put Catholicks to death for their religion? Queſt.

That is utterly falſe, for it cannot be ſhewed that ever any Romaniſt ſuffered death among us for his religion, but for rebelling and denying his Allegiance, or practiſing againſt the State, not for his conſcience. *Anſw.*

What is the fifth property of true Religion? Queſt.

That it is ſet up and upheld by good and lawful means. *Anſw.*

How prove you this? Queſt.

Rom. 3. 8. *We may not do evill, that good may come of it*; So *Job* 13. 7. *Will ye ſpeak wickedly for God, and talk deceitfully for him, as for a man?* Chriſt would not have his Diſciples to call for fire from heaven, *Luke* 9. 54. *Auſw.*

Is this the property of Romane religion? Queſt.

No, for as it was ſet up, ſo it is upheld by innumerable baſe arts and meanes; and ſo it is the religion of Antichriſt, not of Chriſt. *Anſw.*

How prove you this? Queſt.

By ſome few inſtances. *Anſw.*

What is the firſt? Queſt.

Becauſe it addeth to, and diminiſheth from, and corrupteth plaine texts of Scripture, as *Gen.* 3. 15. *It ſhall bruiſe thy head*, that is, *the ſeed of the woman*; they corruptly tranſlate it (*ſhe*) that is, the Virgin *Mary*. *Anſw.*

What

Queſt. *What is the ſecond inſtance?*

Anſw. Becauſe they miſſe-cite, miſ-print, and mangle the works of the ancient Fathers, and make them to ſpeak or be ſilent, as they liſt, as appeareth by their book called *Index Expurgatorius*; and then falſely boaſt of all the ancient Fathers, whileſt they belie the living and the dead.

Queſt. *What is the third inſtance?*

Anſw. Becauſe they give pardons for the murthering of Kings and Princes, and Bulls, looſing ſubjects from the oath of fidelity and allegiance.

Queſt. *What is the fourth inſtance?*

Anſw. Becauſe they deviſe and maintaine lies and equivocations, divulging notorious untruths againſt us in three particulars.

Queſt. *What is the firſt?*

Anſw. Againſt our Doctrine, That we make God the Author of ſinne; That we deny Faſting and Prayer, and all good works; That we deny Chriſt his omnipotency, becauſe we ſay that Chriſt his body was not in heaven and earth at once.

Queſt. *What is the ſecond?*

Anſw. Againſt our practice, relating our puniſhment of Catholicks, that their credulous people might think us rather Cannibals then Chriſtians; *Eudemon* againſt *Cauſabone*, ſaith, That in *England* Catholicks were ſewed in skins of wilde beaſts, and worried with dogges.

Queſt. *What is the third?*

Anſw. Againſt our perſons, as againſt Queen *Elizabeth*, *Luther*, *Beza* being yet alive.

Queſt. *What is the fifth inſtance to prove that Romane religion is ſet up, and upheld by baſe arts?*

Anſw. Becauſe they divulge falſe miracles and jugling tricks, which have been detected in our own Countrey, and the perſons executed.

Queſt. *What is the ſixth inſtance?*

Anſw. Becauſe they ſell for huge ſummes of money baſe and trifling devices, not worth thanks, much leſſe ſuch high rewards. The true Religion needeth no ſuch baſe arts to uphold it ſelf.

Queſt. *Seeing Romiſh religion is diſcovered in all the cauſes, effects and properties to be falſe, how muſt we carry our ſelves toward it?*

Anſw. Firſt, we are to admoniſh all that are affected towards it, to look to it betimes, and to get out of *Babel*, and flie from her, leſt they be partakers of her plagues, *Rev.* 18.

Secondly, we are to preſerve one another from that damnable way, to pull one another out of the fire and water, and the rather becauſe there are ſo many Locuſts and croaking Frogs abroad, ſeducing and deceiving, and induſtriouſly labouring to detaine men in this perdition.

Thirdly, we muſt provoke our ſelves to thankfulneſſe, that the Lord hath ſet us out of this *Egypt*, and brought us to *Goſhen*, in which is light, and we muſt pray that we never forget ſo great a mercy, ſo as to be carried back againe, and the rather, becauſe ſo many remembering the Garlick and the Leeks, look back, and run back again.

Queſt. *Seeing we ſee our Religion to be the truth of God in all the cauſes, effects and properties, how ſhall we behave our ſelves to it?*

Anſw. The Scripture affordeth us ſundry rules of direction.

Queſt. *What is the firſt?*

Anſw. We muſt ſeek true Religion firſt, *Matth.* 6. 33. *Seek firſt the Kingdome of God*; firſt in time, firſt in the firſt place, and with the firſt and chief care; above all things in the world, lay hold on true Religion, eſteeme it our ornament, as a chain on thy neck, and bracelets on thine armes, *Prov.* 1. 9. Againſt which rule they ſinne, that are aſhamed of the Goſpel of Chriſt, for the plainneſſe and ſimplicity of it, and from the troubles of them that are truly religious.

What is the third rule?

We

We must practise it, 2 *Tim.* 4. 7. *Exercise thy self unto godlinesse*; True Religion is not only profession or discourse, but a walking with God, as *Henoch*. *Answ.*

What is the fourth rule? *Quest.*

We must keep it pure and uncorrupt, both in respect of doctrine and life. *Answ.*

How in respect of doctrine? *Quest.*

Not mingling it with humane devices, but following the patterne, *Heb.* 13. 9. *Be not carried about with divers doctrines*; so Mat. 15. 9. *In vaine do they worship me, teaching for doctrines the traditions of men.* *Answ.*

How in respect of life? *Quest.*

By gracing and adorning it with a pure and undefiled conversation, *Tit.* 2. 10. *Jam.* 1. 27. *Pure Religion and undefiled, is to keep themselves unspotted of the world,* Psal. 69. 6. *Let none be ashamed because of me,* saith *David.* *Answ.*

Who doth sinne against this rule? *Quest.*

All they that shame the Gospel of Christ by a careless conversation. *Answ.*

What is the first rule? *Quest.*

We must keep it sincerely, that is, when it is first inward, then outward. *Answ.*

How prove you this? *Quest.*

First, by Scripture, *Rom.* 2. 28. *He is a Jew that is one inwardly*; and *Circumcision is that within, it is not in the letter, but in the Spirit.* *Answ.*

Secondly, By Reason, because true Religion cannot consist with hypocrisie, 1 *Tim.* 1. 5. *The end of the Commandment is charity out of a pure heart, and a good conscience, and of faith unfeigned*; A true religious man is a *Nathaniel*, a true Israelite without guile.

Who offend against this rule? *Quest.*

All they that place their Religion in external hearing, receiving Sacraments, observing of outward ceremonies and performances, but in the mean time regard not the true and inward Piety of the heart. This is to cast God the shell, and deny him the kernel. *Answ.*

What is the sixth rule? *Quest.*

To suffer for true Religion if we be called to it. *Answ.*

Why is this necessary? *Quest.*

For three Reasons. *Answ.*

What is the first? *Quest.*

Because nothing was ever more opposed then true Religion, and Gods own ordinances. *Answ.*

What is the second? *Quest.*

To shew the invincible power of the truth; no calamity could conquer *Jobs* religion, it is constant as an house built on a rock, and feareth not them that can kill the body. *Answ.*

What is the third Reason? *Quest.*

From the example of the Saints; *Daniel* gave not over the exercise of Prayer, notwithstanding the bloody Edict, *Dan.* 6. 11. *Peter* and *John* must obey God rather then men, though the High Priests and Rulers forbid them, *Acts* 4. 18. And our own Martyrs loved not their lives to the death for the truth of holy Religion. *Answ.* *Obj.* 1.

The fifth Head;

Wherein is proved that there is a God.

The third general question, whether there be a God, gathered from these words, *If the Lord be God.*

May we make a question thereof? *Quest.*

That there is a God or divine essence, is a principle of all other, simply to be believed without any demonstration. *Answ.*

Why do you make a question of it? *Quest.*

Answ. For three Reasons.

First, because many Atheists have denied it.

Secondly, because many Christians in name, are Atheists in practice, as the foole, *Psal.* 14. 1.

Thirdly, because many good Christians have many grudgings by temptations, that shake their faith.

Quest. *By what ground then prove you it?*

Answ. By three demonstrations. From things { 1. Without us. 2. Within us. 3. Above us.

Quest. *What is the demonstration from things without us?*

Answ. The whole frame of the world, and the universal voice of all the creatures, proclaiming that there is a God.

Quest *Where is this ground laid?*

Answ. In *Rom.* 1. 29. *The invisible things of God are seen by the Creation of the world.*

Quest. *What is meant by the invisible things of God?*

Answ. 1. Not his perfect divine Essence and Nature, which is a light inaccessible by the Heathen, yea by the Angels themselves.

2. Not his secret counsels, nor the reason of his own decrees, which are his own way.

3. Nor the things revealed by the Word and Spirit in the Gospel concerning Christ, but such things of God as shined in nature, discerned by the inbred sparkes of natural light and truth, remaining after the fall, as a small spark left of a great flame quenched.

Quest. *What are these things?*

Answ. Principles concerning Gods Being, Eternity, Power and Deity, so farre as they might learne them out of the Book of Nature, and great Volume of the Creatures, rising from the effect to the knowledge of the cause, and from their example to the first image.

Quest. *But may we know God by the light of nature, and book of the Creatures?*

Answ. No, not know God, but know that there is a God; for the Athenians set up an Altar to an unknown God, *Acts* 17. acknowledging that they knew that there was a God, though they did not know God.

Secondly, never could any natural man attain any saving knowledge, but only a condemning knowledge, to make him the more inexcusable.

Quest. *How prove you this?*

Answ. First, *Rom.* 7. 21. *When they knew God, they glorified him not as God.*

Secondly, because all nature revealeth not God.

Thirdly, by the fall not only all saving knowledge was extinct, but also natural so wounded, as to make man more inexcusable.

Quest. *How prove you by the Book of Nature, that there is a God?*

Answ. By five Arguments.

Quest. *What is the first?*

Answ. Because the Creatures all with one voice proclaime that they had a Maker.

Quest. *How prove you this?*

Answ. If they had not a Maker, then

1. They must make themselves, and so be before themselves.

2. Or else they must rise out of nothing, and so nothing be the cause of something.

3. Or else be everlasting, and then every drop of water, every starre and storme should be eternal.

Quest. *Why cannot they be eternal?*

Answ. 1. Because then they should be God, for he only is from everlasting to everlasting.

2. Because all the parts tend to corruption, which proveth that the whole had a beginning.

What

What is the ſecond argument from the creatures, to prove that there is a God? Queſt.
Becauſe all of them proclaim, that the Maker of them muſt be before the things made, as the cauſe before the effect; the workman before the work. The creature had in it ſelf no being or beginning before he gave it them. *Anſw.*

What is the third argument? Queſt.
Becauſe all of them proclaim their Maker to be Almighty. *Anſw.*
Why ſo? Queſt.
First, Becauſe he could produce all things out of nothing, and frame ſo goodly a workmanſhip. *Anſw.*

Secondly, becauſe he could contrive ſo infinite a workmanſhip of ſo contrary natures, in ſuch an harmony and unity.

What is the fourth argument? Queſt.
Becauſe all with one conſent and voice proclaim his infinite wiſdome. *Anſw.*
Wherein appeareth his wiſdome? Queſt.
First, in ordaining ſuch repugnant circumſtances, qualities and motions, to the upholding of the univerſal, whereas in nature one contrary deſtroyeth another. *Anſw.*

Secondly, in the ordination of inferiour creatures to the ſuperiour, as thoſe things that have a being, only to thoſe that have being and life; thoſe things that have being and life, to thoſe that have being, life and ſenſe; thoſe that have being, life and ſenſe, to thoſe that have being, life, ſenſe and reaſon, namely man, the moſt excellent of them all, which proveth, that man muſt be ſubordinate to ſome more excellent being, and that is the moſt powerful and inviſible God.

What is the fifth argument? Queſt.
Becauſe all the creatures proclaim him to be moſt abſolute in his adminiſtration and government of them. *Anſw.*
How doth this appear? Queſt.
First, in reſpect of the ordinary courſe. *Anſw.*
Secondly, in reſpect of the extraordinary courſe.
How in the ordinary? Queſt.
By two demonſtrations. *Anſw.*

First, he maintaineth life by dead things, and by ſome dead things not other, and all more likely to choak and kill, if a divine power added not a ſtaffe, and put not a kinde of life in the creature to maintain life; ſo our clothes without heat preſerve heat.

Secondly, in ordinary courſe, we ſee the ſame cauſe and meanes produce ſundry and contrary effects; the ſame piece of ground, the ſame Sunne, winde, raine produce flowers and plants of ſeveral kindes, colours, ſmells, vertues, &c. All this raiſeth us to the cauſe of cauſes, which is a divine hand producing them.

How doth this appear in the extraordinary courſe of things? Queſt.
It proclaimeth a God of nature, when the ordinary courſe of nature is either ſtayed, ſuſpended, inverted or interrupted, as when the Sunne went backward, ſtood ſtill, was totally darkned at Chriſts paſſion, the firme and vaſt earth trembleth, as experience teacheth us, as when the water ſtood ſtill like a wall, when the Iſraelites paſſed the red ſea, one creature changed into another, the rod into a ſerpent, water into wine, dead men raiſed to life, the increaſe of the loaves. *Anſw.*

What doth all this prove? Queſt.
1. That there is a God of nature, not tied to nature farther then he pleaſeth. *Anſw.*
2. That he can mightily and miraculouſly above all the power of nature do whatſoever he will, and infinitely more then ever he will.

What doth this firſt demonſtration teach us? Queſt.
Three things. *Anſw.*
What is the firſt? Queſt.

Answ. That we should do as they do, namely proclaim his greatnesse and goodnesse in himselfe, and in them and to us, who made them also good for us.

Quest. *What is the second thing?*

Answ. That his goodnesse and bountifulnesse should lead us to repentance, *Rom.* 2. and binde us to obedience.

Quest. *What is the third?*

Answ. That we should honour God, else we are more inexcusable then the Heathens, who though they knew God but by nature only, yet were not without excuse. They had the book of the Creatures only, we have the book of the Scriptures also; and to whom much is given, of them much shall be required.

Quest. *What is the second demonstration drawn from things within us, to prove that there is a God?*

Answ. Man himself, who is the chief work of Gods hands.

Quest. *Where is this ground laid in the Scriptures?*

Answ. In *Acts* 17. 27. *He is not farre from every one of us.*

Quest. *How is this ground drawn?*

Answ. The Apostle had shewed in the former verses, how the great world gave witnesse unto God, and here he sheweth, how man the little world, an Epitome and Modal of the great world, is such an expresse image of his Maker, as none can seriously consider of, and not be led to his Maker; as none can see a picture, but presently his minde is carried, both to the party pictured, and to the party picturing, seeing no picture could frame it self.

Quest. *Seeing then you follow the Apostles rule, how many things may we consider in man, wherein we may follow the impression and footsteps of a Deity?*

Answ. Three { 1. His body. 2. His soul. 3. His conscience.

Quest. *How doth the body of man witnesse unto God?*

Answ. Sundry wayes, but especially three.

Quest. *What is the first?*

Answ. First, in respect of the original; for whence was the first mans body, if not from God? how came he from nothing to be something, and being something how came he to have that which is wanting to most beings, to be living, sensible and reasonable? when he had his body, how came he by his shape, that he of all creatures should be of an erect upright countenance, when others look down to the earth? when he had his shape and upright visage, whence came such infinite variety of visages, that among so many millions of men, no one is like another within the small compasse of a face? surely this workman hath abundance of spirit, and *Adam* could have no other Father but God, as *Luke* 3. *last.*

Quest. *What is the second way whereby the body of man doth witnesse unto God?*

Answ. In respect of the body of woman; for when man had his original, who fashioned the first woman but God? as *Mal.* 2. 15. who else fitted her to her conception, to the birth, to the nursery of her young? neither man nor Angel could do this.

Quest. *What is the third way of following the footsteps of a Deity from the body of man?*

Answ. From the formation of the childe in the wombe; for when man and woman were both made, who fashioned the childe in the wombe? what hand can man or woman lay upon it, to frame it, to quicken it, to nourish it? surely here is a singular workmanship of God; and of none other. This one consideration raised *David* to behold God, *Psal.* 139. 12, 13, 14. *Thou hast covered me in my mothers wombe: I will praise thee, for I am fearfully and wonderfully made; my substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth;* and *Job* 31. 15. *He that made me in the wombe made him.*

Quest. *How doth the soul of man witnesse unto God?*

It

It giveth not a notable witneſſe only, but a clear reſemblance of God; In regard of it chiefly, is that ſaid, *Gen.* 1. 27. *In the Image of God made he him.* *Anſw.*

Wherein doth it reſemble God? *Queſt.*

In three things. { 1. Intelligence. 2. Immortality. 3. Sovereignty. } *Anſw.*

How doth the Intelligent nature of the ſoul reſemble God? *Queſt.*

First, becauſe it is a ſpirit indued with the light of underſtanding, will, memory, judgement and faculty of diſcerning between good and evill, and by help of certaine natural principles riſeth up to the apprehenſion of God. *Anſw.*

How doth this appear? *Queſt.*

By two natural principles gathered by the Heathens themſelves. *Anſw.*

What is the firſt? *Queſt.*

That inbred principle in the ſoul of every man, that there is a God; for never was Nation ſo barbarous and fierce which did not confeſſe a God, and would rather chooſe any thing to be a god, then have none at all. And whence came the multiplicity of ſo many thouſand Idols and falſe gods among the Heathen, but from this principle which could never be blotted out? *Anſw.*

What is the ſecond? *Queſt.*

That we are therefore his generation, *Acts* 17. 28. For when as blinde nature can conclude, that nothing can give beginning to it ſelf, this intelligent nature muſt be the iſſue of ſome firſt and moſt perfect intelligent; from this common conſent of Nations conclude, that that which is alwayes, and every where received to be true, is impoſſible to be falſe. *Anſw.*

What is the ſecond thing wherein the ſoul reſembleth God? *Queſt.*

Immortality, which is proved by two reaſons. *Anſw.*

First, Natural knowledge brought all the Philoſophers to ſay that the ſoul goeth to God as ſoon as it is looſed from the priſon of the body; and the Heathen called it a parcel of God his breath, who indeed breathed an immortal ſoul into *Adam*, as *Moſes* teacheth

Secondly, Gods juſtice and immortality requireth the ſouls immortality, becauſe it is not now ſo well with good men, nor ſo ill with bad men, as it muſt in juſtice be.

Eccleſ. 3. 19, 20. *There is one condition of man and beaſt, as dieth the one, ſo dieth the other, and they have all one breath in them?* *Obj.* 1.

That place ſpeaketh according to the carnal conceit of Epicures and carnal men, not according to *Solomons* own judgement, as appeareth, *Eccleſ.* 12. 7. *The duſt returneth to earth, and the ſpirit to God that gave it.* *Sol.* 1.

1 Tim. 6. 16. *God onely hath immortality.* *Obj.* 2.

God onely hath immortality, *Sol.* 2.

1 In his eſſence; It is not in him a created quality in the ſoul.

2. He hath it originally in himſelf, not by communication from another as man hath it.

3. He onely hath it abſolutely without change and mutation from all eternity; Whereas in man, that in time became an immortal ſoul, which formerly was not ſo; but it followeth not, becauſe God hath onely Eſſential, Original, abſolute, and unchangeable immortality, that therefore man hath not a created and communicated immortality from God, which clearly proveth a God.

What is the third thing in the ſoul reſembling God? *Queſt.*

The ſovereignty and command of it; for as God ſitteth in the great world, and by a word or beck commandeth and ordereth all the parts and creatures in it; ſo the ſoul ſitteth in the little world, and by a beck commands and orders all the parts and motions of the body. The ſovereignty of the ſoul over the body of man, as well as over the creatures, is a part of Gods image, and witneſſeth unto God. *Anſw.*

Queſt. *What is the third thing in man that witneſſeth unto God?*

Anſw. The conſcience of man, even the natural conſcience, is an unſuſpected witneſſe of God, and plainly proveth that there is a God.

Queſt. *How doth it ſo?*

Anſw. In three reſpects.

Queſt. *What is the firſt?*

Anſw. In reſpect of opinion, nothing in nature can more clearly prove the Deity, then that which may be known of God within man himſelf, *Rom.* 1. 19. that is, a ſtrong and a general perſwaſion, even among moſt ſavage Heathen, of a Deity, to whom religious worſhip and devotion (though falſe and ſuperſtitious,) was due, and they would rather worſhip ſtocks and ſtones, beaſts and birds, wormes and ſerpents, nay the arch-ſerpent himſelf, then be without all worſhip and religion.

Queſt. *What is the third reſpect?*

Anſw. In reſpect of the voice or witneſſe of conſcience, either in accuſing or excuſing.

1. In things ill done, whence is it that the natural conſcience is ſtricken with terrour and feare of revenge, when it is free enough from humane revenge, but that it feareth a ſupreme Judge, that deteſteth diſhoneſt things, and executeth judgement on the ſoul? and who can be this Judge but God, ſeeing the puniſhment can come from none but God?

2. In things well done, whence is it that the conſcience juſtifieth, and the heart rejoyceth, and ſcorneth calamities and all wrongs for well-doing; but becauſe it concludeth that the higheſt Judge hath reſerved ſome reward for grace and vertue?

Queſt. *What is the third?*

Anſw. In reſpect of the bond of conſcience, and that is an oath, which among all Nations, was ever uſed as a determiner of all doubts and controverſies amongſt men, which no man could determine. Even the heathen, who uſed to ſwear by falſe gods, therein confeſſed a divine power, which only is the ſearcher of hearts, and a revenger of injury. Thus man among, and above all other creatures giveth witneſſe unto God.

Queſt. *What is the third demonſtration from things above, as to prove that there is a God?*

Anſw. The light of the Scriptures, for both the light of nature and of grace lead us to that inacceſſible light, from whence they come; as the rivers lead to the fountaine, and the beames to the body of the Sunne. The light of nature leadeth us to God by his hand and workes, the light of grace by his own minde and ſpeech revealed in the books of the Scripture.

Queſt. *How do the Scriptures witneſſe unto God?*

Anſw. In reſpect of the whole, and in reſpect of the parts of them.

Queſt. *How do the whole Scriptures witneſſe a God?*

Anſw. Two wayes, by diſcovering an infinite knowledge and power, which can agree to none but God.

Queſt. *How diſcover they an infinite knowledge?*

Anſw. In that they revoke a knowledge, comprehending not only all things paſt and preſent, but alſo all things to come, which knowledge no creature is capable of.

Queſt. *May not Angels or men, good or bad, know things to come?*

Anſw. No, not all things; no, nor any thing ſimply to come, which hath no ground in nature, neither in any cauſes or ſignes of it. A Phyſician may foretel the death of his Patient, but that is not ſimply to come, but hath a preſence to him in the cauſes and ſignes; and a man that ſeeth the skie red in the evening, may foretel a faire day, becauſe in the ordinary ſignes it is preſent in the courſe of it.

Secondly, things ſimply to come they cannot know without Gods revelation.

Angels

Angels may foretel things to come, whereof God hath made them Miniſters, yea evil Angels may foretel that whereof God hath made them the Executioners; as the devil foretold *Sauls* death, which himſelf was a meanes to effect; The Prophets foretold many things to come many hundred or thouſand yeares after, but by Gods revelation to them.

Queſt. *What inſtances of Scripture remember you that ſpeak of ſuch a knowledge?*

Anſw. That of *Cyrus* with his acts one hundred and twenty yeares before his birth, *Iſa.* 49. 28. *That ſaith of* Cyrus, *He is my Shepherd, and ſhall perform all my pleaſures, even ſaying to* Jeruſalem, *Thou ſhalt be built, and to the Temple, Thy foundation ſhall be laid.*

Queſt. *What is the ſecond?*

Anſw. That of *Joſiah* named with his acts three hundred and thirty three yeares before he was borne, and by the Prophet crying out againſt *Bethel*, deſigned to break down *Jeroboams* altar, three hundred and fifty nine yeares before the accompliſhment, 1 *Kings* 13. 1, 2. *Behold, there came a man of God out of* Judah, *by the Word of the Lord, and* Jeroboam *ſtood by the Altar to burne incenſe, and he cried againſt the Altar in the Word of the Lord, and ſaid, O Altar, Altar, thus ſaith the Lord, Behold, a childe ſhall be borne unto the houſe of* David, Joſiah *by name, and upon thee ſhall he offer the Prieſts of the high places, that burne incenſe upon thee, and mens bones ſhall be burnt upon thee.*

Queſt. *What is the third?*

Anſw. A Prophecy of the Scepter of *Judah*, and the period and ceaſing of it ſixteen hundred yeares before the accompliſhment of it, *Gen.* 49. 10. *The Scepter ſhall not depart from* Judah, *nor a Lawgiver from between his feet, until* Shiloh *come, and unto him ſhall the gathering of the people be.*

Queſt. *What is the fourth?*

Anſw. That the deſcent of *Abrahams* poſterity into *Egypt*, and return thence, two hundred yeares before they went in, and ſix hundred before they returned, *Gen.* 15. 13. *And the Lord ſaid to* Abraham, *Know of a certain, that thy ſeed ſhall be a ſtranger in a land that is not theirs, and ſhall ſerve them, and they ſhall afflict them foure hundred yeares.*

Queſt. *What is the fifth?*

Anſw. *Balaams* Prophecie of the ſhips of *Chittim* and *Eber*, *Numb.* 24. 24. that is, of the *Greeks* and *Sicilians*, which ſhould ſubdue *Aſſher* and *Eber*, that is, the *Aſſyrians* and *Hebrewes*, which was not performed till the time of *Alexander* the Great one thouſand two hundred and fifty yeares after, for ſo long was it from their being in the wilderneſſe to *Alexanders* time.

Queſt. *What is the ſixth?*

Anſw. The chief Prophecie in all the Scripture, concerning the coming and Incarnation of the *Meſſiah*, and the manner of it, he being to be the ſeed of the woman, which was foretold foure hundred yeares before it came to paſſe, *Gen.* 3. 15. *I will put enmity between thee and the woman, and between thy ſeed and her ſeed, it ſhall bruiſe thy head, and thou ſhalt bruiſe his heele.*

Queſt. *What is the ſeventh?*

Anſw. The great occurrences written by St. *John*, which were to fall out in the ſeveral ages of the Church from Chriſt his Aſcenſion to the end of the world, the Hiſtory whereof already paſſed, is above ſixteen hundred yeares. Now all this muſt be a divine knowledge, and an Omniſcience agreeing to no creature, which ſtrongly avoucheth a God, as *Iſa.* 41. 22. 23. *Let them ſhew us things to come, that we may know that they are gods.*

Obj. *But this great knowledge doth not argue a Deity, for Chriſt had the Spirit without meaſure,* John 3. 34. *Chriſt had an infinite knowledge being a creature.*

Sol. The Perſon Chriſt, being God and man had, but not the humane nature. For——

1. The bleſſed minde of Chriſt, although it ſee God moſt excellently, even above

above all the Angels, yet cannot see and comprehend God so perfectly as God doth himself; for then it were infinite if it could comprehend the infinite God, or, there should be two infinites, which is absolutely impossible; or, Christ his humanity should be turned into God, which is as impossible, seeing in the Godhead there is no manner of change, accesse, or addition.

2. The humane nature of Christ did grow in wisdome, *Luke* 2. as his body did in stature; now the wisdome of the humanity cannot be the same with the wisdome of the Deity, which is not capable of any addition, no more then Gods simple Essence is.

3. The minde of Christ knoweth nothing by his own Essence as the Deity doth; but either by the Word, to which it is united, or by the Spirit of wisdome and knowledge, or by discourse and reasoning, as we do, he being man in all things like us, sinne onely excepted: But his Deity hath no councellour, needeth no discourse, is not wise by things known, nor by an habit of knowledge, but is the Authour of all things, and of their knowledge, seeing them more perfectly in himselfe then in themselves.

Obj. 2. *Colos.* 2. 23. *In him are the treasures of wisdome and knowledge.*

Answ. 1. 1. In him, that is, the person, not the man-hood.

2. In him as Mediatour and head of the Church, were such treasures of knowledge as were fit for such a person, all received of his Father, that we might receive of his fulnesse.

Quest. *Now how do you know that the Scriptures speak of such a power as cannot agree to man or Angels, but onely to an omnipotent God?*

Answ. In that they acquaint us with,

1. An uncreated power.
2. A creating power.
3. A power over-ruling the whole frame of nature created.

Quest. *How prove you the first?*

Answ. Because we read of an absolute, unlimited, and infinite power.

In respect { 1. Of the infinite being and divine Essence. 2. Of infinite objects which it hath done and can do. 3. Of the infinite manner of working.

For never was this power so put forth, but it might have been put forth more powerfully, as may appear in the creation of man and Angels, who were made perfect, but changeable; This power must be uncreated.

Quest. *But where doth the Scripture speak of a creating power, whereof the creature is not capable?*

Answ. First, where it speaketh of a power producing all things out of nothing, *Heb.* 11. 3.

Secondly, of a power to which nothing is impossible, as *Gen.* 18. 14. Shall any thing be hard to God, *Luke* 1. 37. Is any thing impossible to God?

Thirdly, of a power that cannot be hindred by all created power, *Isaiah* 40. 15. *All the Nations before him, are but as the drop of a bucket, or dust of the ballance.*

Fourthly, of a power that can do more then ever yet was done, or ever shall be, a power that having created one world, could have created a thousand, a power that could have delivered Christ with twelve Legions of Angels; A power that could of stones raise children unto *Abraham*; A power able to do above that which we are able to ask or think.

Fifthly, a power that can do and hath done all the great work of Creation, and Preservation, without labour, instruments, or wearinesse; one word (*fiat*, Let it be done) created the world; He spake the word and they were created, and can there be such a power and not of God?

Quest. *How prove you that this is such a power, as over-ruleth the whole frame of created nature?*

Answ. 1. The Scriptures teach a power, that commandeth the Sunne to go back or stand still, and it must stay its course.

2. The

2. The ſea to ſtand as a wall, *Exod.* 14. 22. *Mat.* 8. 27. yea clean againſt the nature of it, to run back or be ſtill, and it muſt obey.

3. The fire not to burn combuſtible bodies, as if it had wiſdom to diſtinguiſh between bodies and bodies, the godly and enemies.

4. Iron to float and ſwim on the top of the water, 2 *Kings* 6. 6.

5. An old woman, as *Sarah*, to conceive, and bare, and nurſe a ſonne, ſo unlikely and contrary to decayed nature, as that ſhe her ſelf laughed at it.

6. A young woman without the help of a man, to bear a childe, and be a Virgin-Mother.

7. Dead perſons to riſe to life; and many the like more impoſſible to nature; all which argue an uncreated, divine and omnipotent power, and conſequently that there is a God.

What uſe are we to make of this? Queſt.

This infinite power, as it ſhould lead us to God, ſo it ſhould hold us to God. *Anſw.*

How ſhould it hold us to God? Queſt.

Three wayes. *Anſw.*

What is the firſt? Queſt.

By making us afraid to provoke him by ſinne, 1 *Cor.* 10. 22. *Do we provoke the Lord to jealouſie, are we ſtronger then he?* *Anſw.*

What is the ſecond? Queſt.

In making us relie on him for ſtrength in well-doing, whoſe power is perfected in our weakneſſe, and likewiſe for ſtrength in ſuffering for well-doing; ſo Chriſt in his agonie, *Father, all things are poſſible to thee, let this Cup paſſe from me.* *Anſw.*

What is the third? Queſt.

By making us relie on him for comfort. *Anſw.*

1. In publike troubles of the Church; this power ſhall keep the Church on the waters undrowned.

2. In private afflictions; *Be ſtrong in the Lord, and in the power of his might*; his powerful word can command a calme.

3. In death caſt thine eye on this infinite power, which only is ſuperiour to the power of death; he is able to keep that which we commit unto him.

What are the ſpecial parts of Scripture that witneſſe a God? Queſt.

They are three, { 1. Hiſtorical. 2. Morall. 3. Evangelical. } *Anſw.*

How doth the Hiſtorical part witneſſe a God? Queſt.

The Hiſtory of Scripture witneſſeth the preſence of God, both amongſt his people and enemies. *Anſw.*

How prove you the former? Queſt.

Sundry wayes. *Anſw.*

What is the firſt? Queſt.

In that the holy ſtory affirmeth, that God pleaſed to appear to *Abraham* ten times, to *Jacob* ſeven times, to *Moſes* often, with whom he was as familiar as one friend with another. *Anſw.*

What is the ſecond? Queſt.

In that all the time of the Tabernacle and Temple, he preſented himſelf by ſpecial diſpenſation to the people at the Oracle, and anſwered their doubts and prayers by *Urim* and *Thummim*, and accepted their ſacrifices by fire from heaven. *Anſw.*

What is the third? Queſt.

In that he manifeſted his preſence with his Church in many immediate mercies, eſpecially in the wilderneſſe by the Manna, by the water out of the Rock, by the Pillar of the cloud and fire, and by feeding them and clothing them with many daily miracles. *Anſw.*

How did God manifeſt his preſence among his enemies? Queſt.

By many immediate judgements, as on *Nadab* and *Abihu*, *Ananias* and *Sapphi-* *Anſw.*

ra, *Corah* and his Complices, *Lots* wife, and many more, for admonition of others.

2. In that the ſame ſtory, ſheweth, that the proudeſt enemies about the Church have been forced to acknowledge the God of Heaven to be the only true God; as wicked *Pharaoh* himſelf, nay the devils have believed him ſo to be, who confeſſe a God, and tremble.

Queſt. *How doth the moral part witneſſe to God?*

Anſw. That abſolutely proclaimeth him the great Law-giver, able to ſave and to deſtroy.

Firſt, in that he bindeth all reaſonable creatures, men and Angels, and is a mighty chaine to binde Kings, and all other inferiour Law-makers.

Secondly, in that it bindeth ſoul and conſcience, and commandeth not only outward obedience in the outward man, but himſelf being ſpiritual, urgeth ſpiritual obedience, which no law of man ever did or can.

Thirdly, in that it is a perfect rule of all duty to God and our neighbours, ſetting out every ſin, and meeting with every offence, which all humane lawes put together could never attain, and all this within the compaſſe of ten words, which muſt needs argue it to proceed from a divine Law-giver.

4ly, in that it is ſo like unto God, full of Majeſty and Spirit, never antiquated, never abrogated or changed, never reverſed, but bindeth to perfect, perpetual & eternal obedience; all which are expreſſe footſteps of his divine greatnes and Majeſty.

Queſt. *How doth the Evangelical part witneſſe a God?*

Anſw. In that it witneſſeth to God incarnate, and in our nature, and that two ways.

Queſt. *What is the firſt?*

Anſw. In reſpect of the matter of it, and that is twofold.

1. Chriſt himſelf in whom we ſee the very face of God, *John* 1. 18.

2. Articles of faith concerning God in three Perſons, Father, Sonne and Holy Ghoſt; as alſo concerning the Church of God, and the ſpiritual and divine graces, and priviledges of it.

Anſw. *What is the ſecond way?*

Queſt. In reſpect of the manner of Revelation, for no part of the Goſpel was written in the intire nature of *Adams* heart, as the whole Law was, but the Goſpel was an higher knowledge then *Adam* in innocency had; Man could fall, but man could not deviſe any way to riſe again.

Queſt. *How then was the Goſpel revealed?*

Anſw. The free promiſe of grace and life, was firſt offered and preached by God himſelf, when neither men nor Angels could dream of any ſuch thing.

Theſe Arguments propounded are powerful to make us believe a God; and he is convinced to be void of nature and conſcience, and to be a flat Atheiſtical enemy to all Scripture, that denieth or doubteth this principle.

Queſt. *But are there any objections againſt it?*

Anſw. Yea, and they be two; the one more ſubtil, the other more ſimple.

Queſt. *What is the former Objection?*

Anſw' God is infinite, and how can I comprehend that which is infinite, or how can I beleeve what I cannot comprehend?

Obj. 1. 1. The infiniteneſſe of God hindereth a full knowledge, but not a true knowledge of him. The little eye of man cannot comprehend the infinite vaſt body of the Sun, yet doth truly ſee and apprehend it.

Anſw. 1. 2. God who is in himſelf incomprehenſible, hath made himſelf known to us in ſome meaſure, ſo as we may happily attain the ſaving knowledge of him. No eye is ſo ſtrong as to behold the body of the Sunne, yet in a diſh full of water we may ſee it; we could not aſcend or climbe to him, and therefore it pleaſed him to deſcend and condeſcend to us.

Queſt. *What is the ſecond Objection?*

Obj. 2. I never ſaw God, neither hath any man ſeen God at any time, how then can I believe a God?

Anſw. To this Objection three things may be anſwered.

Queſt. *What is the firſt?*

That

That it is a ſottiſh thing, to believe no more then thine eyes ſee, to meaſure ſpirit by fleſh, or faith, which is of things not ſeen, by thine eyes; For firſt, thou believeſt that thou breatheſt in the aire, but when did thine eyes ſee it? *Anſw.*

Secondly, thou believeſt there is a winde, and heareſt the ſound, but never ſaweſt it?

Thirdly, thou believeſt thou haſt a reaſonable ſoul, but never ſaweſt it.

4ly, Thou believeſt thou haſt an heart, reins, brains, bowels, when ſawſt thou them?

5ly, By the ſame reaſon deny Heaven, Hell, Angels, Devils, and ſo walk like an Atheiſtical ſwine in all thy luſts, becauſe thou never ſaweſt them.

What is the ſecond anſwer to this Objection? Queſt.

Thou that never ſaweſt God in his Eſſence, didſt thou never ſee him in his preſence about thee? thou that never ſaweſt his face, didſt thou never ſee his back-parts? didſt thou never ſee the heavens? they declare the glory of God; the ſame glory ſhineth in the Sunne, twinckleth in the ſtarres; there is never a flower in the field, but is more gloriouſly arrayed then *Solomon* in all his glory; didſt thou never ſee the greatneſſe of God in an Elephant? never in a gnat? doth not all this witneſſe the glory of God? Canſt thou from a river conclude a fountain, which thou never ſaweſt? and cannot all the ſtreames of Divinity, running thorow every part and particle of the world, lead thee to God the fountain, becauſe thou ſeeſt him not? *Anſw.*

What is the third? Queſt.

Thou that ſeeſt him not in his external preſence, ſeeſt thou no motions of God inwardly in thine own conſcience? heareſt thou no ſound of him there, that thou canſt not beleeve him unſeen? A woman carrying a childe, believeth by the motion of it, that ſhe is with childe, though ſhe ſees it not; haſt thou no motions of the Spirit within thee? no feare of a ſupreme Judge after ſin committed? no thoughts of judgement, of immortality, nor any acknowledgement of a Creatour, no more then the brute beaſts in the field? Is all thy worſhip hypocriſie? doſt thou ſacrifice to thine own net for all thy being and well-being? A man in a dungeon, diſcerning thorow a ſmall chink the leaſt beam of the Sunne, concludeth that there is a Sunne, though he ſee not the whole body of it; but he muſt be in helliſh darkneſſe, that in ſo many rayes of Divinity, ſeeth never a whit of God, that he may beleeve. *Anſw.*

What is the uſe of this point, that there is a God? Queſt.

Firſt, to ſee how farre our nature is degenerated beyond all creatures, who all by the Law of Nature and Creation, acknowledge God, and obey him in their ſeveral kindes, only man denieth him, and diſobeyeth him: how ſhould it humble us below all the creatures? The Sunne, the Moon and Starres keep their orbe and motion; the fiſh, the fowle and beaſts obey their Creator, only man hath broken all bonds and law; the winde aud ſeas obey him, haile and ſnow are at his word, but mans heart is not. *Anſw.*

What is the ſecond uſe? Queſt.

If Heathens by natural relation be without excuſe, in not honouring God as God; much more we who have ſupernatural. For firſt, we have beſides the book of nature, the Book of the Scripture, both the Law and the Goſpel, which give clearer evidence to God. *Anſw.*

Secondly, we muſt remember, that *to whom much is given, of them much ſhall be required.*

What is the third uſe? Queſt.

To teach us to beware that we deny not God, while we profeſſe him, *Tit.* 1. 16. *They profeſſe they know God, but in works they deny him, being abominable, and diſobedient, and to every good work reprobate.* *Anſw.*

How many wayes may we deny God? Queſt.

1. In heart, as the fool, *Pſ.* 14. 1.

2. In word, as the helliſh Atheiſt. *Anſw.*

3. In works, as the hypocrites, for actual denial is far beyond either mental or verbal.

Quest. *How may a man deny God in his works?*

Answ. Sundry wayes.

1. By drawing our hearts from God, and placing them on something else besides God. *Ps.* 73. 25.

2. By denying Gods word, and crossing it, 2 *Kings* 7. 2.

3. By denying his worship publike and private.

4. By running to the devil for help, as if there were no God in *Israel.*

5. By denying Christ, as when we will suffer nothing, or part with nothing for him.

The sixth Head,

Wherein is proved that there is but one God.

The fourth general question, *Whether there be more gods then one?*

Quest. *How prove you that there is but one God?*

Answ. Three wayes.

Quest. *What is the first?*

Answ. By Scripture, *Deut.* 6. 4. *Hear, O* Israel, *the Lord our God is one Lord*; so Isa. 44. 6. *I am the first and last, and besides me is no God*, 1 Cor. 8. 4. *We know that an idol is nothing in the world, and that there is none other God but one.*

Quest. *What is the second way?*

Answ. By the rule and analogy of faith, which avoucheth but one God, as the first Commandment, *Thou shalt have no other gods but me*; the first petition of the Lords Prayer, *Hallowed be thy Name*; the first Article of the Creed, *I believe in God*, that is, in one God, as *Athanasius* expresseth it.

Quest. *What is the third way?*

Answ. By Reasons, and they are five.

Quest. *What is the first?*

Answ. If there be more gods then one, there must needs be some difference between them, and where is difference there can be no perfection, for as *Damascene* speaketh, *To differ from that which is perfect, is to faile in perfection.*

Quest. *What is the second reason?*

Answ. That which is chief, and best, and perfect, can be but one; for that is perfectly chief, which hath neither superiour nor equal; for if two or more equals sit together, none is chief.

Quest. *What is the third reason?*

Answ. That which is God, is Omnipotent, and therefore can be but one; for if there were more Omnipotents, one must needs hinder the others Omnipotency; for supposing two gods, and neither Omnipotent, neither of them must be God, and supposing both of them Omnipotent, one must needs restrain the power of the other, and supposing them to agree together, neither can be Omnipotent; for what the one by his will and power hath produced, cannot be produced by the will and power of the other.

Quest. *What is the fourth reason?*

Answ. What is absolutely infinite can be but one. neither can an infinite understanding, an infinite will, an infinite goodnesse, or infinite perfection agree to any but one, which founder Philosophers saw, and called God not only a Being, but an Unity.

Quest. *What is the fifth reason?*

Answ. If the Godhead or Deity be communicable, or could be dispersed among more, it could not but tend to corruption, and therefore we must stand as strongly against communication of it to others, as corruption in it self.

What

What concludo we hence? Quest.

The same that *Tertullian* did against *Marcion*; *That if God be not one, he is not at all.* Answ.

Can any thing be objected against the Unity of the Deity? Quest.

Yes, but two things especially. Answ.

What is the first?

We read of many gods in Scripture, and therefore there are more then one. Obj. 1.

How is this answered? Quest.

The name of God is improperly and by a borrowed speech applied to sundry things in the Scripture, which indeed are not gods, and that three wayes, 1 *Cor.* 8. 5. Answ.

What is the first? Quest.

By concession, speaking of false and feigned gods, it speaking to the capacity of men, and in the language of men, calleth them, as men call them (gods,) but with an addition commonly of some disgraceful epithite, as dung, vanity, nothing in the world. Answ.

What is the second way? Quest.

By analogy and resemblance, speaking of something, which not in respect of nature, but in respect of gifts and office resembleth God. Answ.

What examples have you hereof? Quest.

The example of Angels, who are called gods in respect of their excellent gifts, and spiritual nature; Of Magistrates who are called gods, *Psal.* 82. 1. They are God his Vice-gerents in governing the world; of *Moses*, who was called *Aarons* God, *Exod.* 4. 16. for councel from God by *Moses*, and *Pharaohs* God, *ch.* 7. 1. for power and authority, whereof *Pharaoh* was afraid; And the devil is called the god of the world, 2 *Cor.* 4. 4. for his great sovereignty and rule over wicked men, which are the greatest part of the world. Answ.

What is the third way? Quest.

In respect of mans corrupt affection, when they place the love and service due to God upon other things. Answ.

What examples have you hereof? Quest.

Phil. 3. 19. Some make their bellies their god, *Eli* honoured his children above God; Many make *Mammon* their god, *Mat.* 6. 29. and whatsoever men love more then God, that they set up for their god; and the Scripture denominateth it, not as it is in it selfe, but as it standeth in their corrupt estimation, but notwithstanding for all this, there is in nature, and essence, and proper speech but one God. Answ.

The seventh Head,

Wherein is proved, that in the divine Essence there are three Persons.

What is the second Objection? Obj. 2.

There are three Persons in the Godhead, and each of them is God, and so there are three Gods. Answ.

How answer you this? Quest.

St. *John* expressely answereth this Objection, 1 *John* 5. 7. *There are three which bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one*; out of which words the great mystery of the Unity of the Godhead in Trinity of Persons is to be explained. Answ.

May we safely inquire into this deep mystery? Quest.

To search out curiously the manner of it, is neither safe nor lawful; For 1. God will not be seen of us in this world, as he is. 2. *It is not good* (saith *Solomon*) *to eat too much honey*, Prov. 25. 27. and let him that enquireth into Majesty, beware lest he be oppressed of it. Answ.

Queſt. *May we then conceive the Myſtery of the Unity in Trinity a curious or a needleſſe point?*

Anſw. By no means, for the Lord delivereth nothing in the Scripture ſuperfluous or needleſſe for the Church of God.

Queſt. *But it is too deep and difficult for ordinary hearers.*

Anſw. But that depth and difficulty muſt not affright and hinder us, but quicken our dulneſſe and diligence to learne this firſt foundation of all the Articles of faith.

Queſt. *What reaſon can you ſhew, that every one muſt know in ſome meaſure this point or principle?*

Anſw. Sundry reaſons.

Queſt. *What is the firſt?*

Anſw. Becauſe all faith muſt be founded in the acknowledgement of one God in three Perſons, and without ſome underſtanding in this principle, the firſt line in the Bible cannot be underſtood, when by ſpecial providence is laid down the Unity of the Deity in Trinity of Perſons.

Queſt. *What is the ſecond reaſon?*

Anſw. Becauſe God by this principle hath put a difference between himſelf and all Idols and falſe gods, and otherwiſe to conceive of him, were to frame an Idol in our minde; and ſhall not we learne to know our God as he hath revealed himſelf to us?

Queſt. *What is is the third reaſon?*

Anſw. Becauſe without the right laying of this ground, can be no true worſhip of God. For

Firſt, the Unity in Trinity, and Trinity in Unity is to be worſhipped. *Athanaſius.*

Secondly, if thou wilt pray to the Father out of the Sonne or holy Ghoſt, or to the Son out of the Father or holy Spirit, thou offereſt to an unknown god, and as a *Samaritan*, thou worſhippeſt thou knoweſt not what.

Thirdly, he that hath the Son hath not the Father (ſaith Chriſt) and he that hath not the Spirit, is none of his.

Fourthly, ſeeing the Scriptures give them all equal divine honour, ſo muſt we in our invocation, faith, adoration, and worſhip.

Queſt. *What is the fourth reaſon?*

Anſw. Becauſe without this ground well laid, men of years cannot be ſaved, *Iohn 17. 3. This is life eternal, to know thee the only true God, and Ieſus Chriſt whom thou haſt ſent.*

Queſt. *But we read not the word (Trinity) in all the Scripture?*

Anſw. But we read the thing, and the godly ancient Fathers brought the uſe of the word into the Church, to expreſſe this myſtery; and therefore it is not lightly to be rejected as an addition to the Word, but retained for explication of it.

Queſt. *But we read not of three Perſons in Scripture?*

Anſw. The Word Perſon referred to God, we read in *Heb.* 1. 3. and the text ſpeaketh of three, which Perſons in the Deity are the whole and very ſame Divine Eſſence, only diſtinguiſhed by their peculiar, reſpective, and communicable properties.

1 *Iohn* 5. 7. *There be three which bear record in heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one.*

Queſt. *What is the ſcope of this place?*

Anſw. To prove Chriſt to be the Son of God, and true *Meſſiah*, on whom the faith and ſalvation of the Church dependeth.

Queſt. *How do you prove it?*

Anſw. By two ſorts of witneſſes { 1. From heaven. 2. From earth.

What

What is the first of the witnesses in heaven? Quest.
The Father. *Answ.*
How doth the Apostle understand that Word? Quest.
Not Essentially; for the whole divine Essence in all the Persons, as it is often taken in the Scripture, as also in the beginning of the Lords prayer, *Our Father*, in which we pray to the whole Deity, as also in the beginning of the Creed, *I believe in God the Father Almighty*, that is the whole Deity, which is an Almighty Creatour. *Answ.*

How then is it taken here? Quest.
Personally, by way of relation opposed to the Person of the Son, and agreeing to the first Person only, not to the second or third. *Answ.*

How is the Father the first Person? Quest.
Not in time, not in dignity and degree; for (as *Athanasius* his Creed saith) in the Trinity none is greater nor lesse then another, none above or under another, none before or after another: But first onely in order, because he is the beginning of the Deity, not receiving it from any other, but Communicating it to the Son and holy Ghost. *Answ.*

Why is he called Father? Quest.
Because of this personable propriety in begetting the Sonne by an unconceiveable generation; for no humane thing must be here conceived. *Answ.*

Why so? Quest.
First, because he begetteth his Sonne, not in time, but before all eternity. *Answ.*

Secondly, by communicating not a part, but his whole substance, and yet no whit diminished or lessened, because he is infinite.

Thirdly, not without himself, but within himself, without any alteration in the Father, and passion in the Sonne, none of which can agree to any other generation.

How did the Father testifie of Christ? Quest.
In that he testified from heaven sundry times, that Christ was his beloved Son, as in his Baptisme, *Mat.* 3. in his transfiguration, *Mat.* 17. and commandeth us to hear him, *John* 12. 28, 30. *Father, glorifie thy name. And a voice came from heaven, and said, I have glorified it, and will glorifie it*; and this was to confirme their faith in Christ, *Vers.* 30. *Answ.*

What is the second witnesse from heaven? Quest.
The Word, that is the Son of God, so called, *John* 1. 1. not because he is a vanishing word in the aire, as ours is, but for sundry other reasons. *Answ.*

What is the first? Quest.
Because he is the substantial Word, begotten of the whole substance of the Father, not in time, but from all eternity, and in all things equal to his Father, *Colos.* 1. 15. He is the image of the invisible God, not an accidental image, but a substantial, and the first-borne of every creature; that is, was before any creature. *Answ.*

But is not man the image of God? Quest.
Yes, because he resembleth God; but Because he resembleth him imperfectly, he is rather said to be after the image of God: But the Sonne of God is the perfect image of God, and not after his image. *Answ.*

2. The Son is so the image of the Father, as that he is the same substance and nature with him; so are not the sonnes of men.

3. The same image in number with the Father; so are no men, but by resemblance.

4. The Sonne is an infinite image of his Father, and as farre excelleth the image in man, as *Cesar's* image in his sonne excelleth *Cesar's* image in his coyne.

What is the second reason, why he is called the Word? Quest.
Because

Answ. Because he is the *wisdome of the Father*, he is the most perfect wisdome of his Father, acquainted with the bosome of his Father, with all his Fathers deep counsels and secrets, and revealing them to the Church.

Quest. *What is the third reason?*

Answ. Because there is an union and similitude between the Father and the Sonne, which may be conceived by the agreement of us and our word.

First, as our word is the conception of the minde, and begotten of the minde without any passion of the conceiver, or in the conceived; so the Sonne is begotten of the Father, without any passion in the Father or in the Sonne.

Quest. *What is the second similitude?*

Answ. As our conceit abideth in our minde, and being begotten in the minde, continueth with it; yea, albeit it be expressed by speech, and come abroad, yet it ceaseth not to be in the minde as in the proper centre: So the Sonne is, and abideth inseparable from the Father, even then when he taketh flesh, *and cometh out from the Father.*

Quest. *What is the third similitude?*

Answ. As by our word uttered, the will and counsel of our minde is known and made manifest; so by the Sonne, the Father himself and his will and counsel is revealed, not onely since his incarnation, but from the beginning of the world. In these regards the Sonne of God is called the Word; but Essential, divine and uncreated.

Quest. *How doth this Word witnesse from heaven?*

Answ. The Word is the second witnesse from heaven, witnessing from himself, that he is the Sonne of God, in all his Ministery, Miracles, Life, Death, Resurrection and Ascension; yea and after his Ascension he witnessed the same from heaven to *Stephen*, *Acts* 7. 55. and to *Saul*, *Acts* 9. 5. in a voice from heaven, saying, *I am Jesus whom thou persecutest*; and *Acts* 22. 18. he appeared from heaven to *Paul* in the Temple, and said, *Make haste hence, for they will not receive thy testimony concerning me.*

Quest. *What is the the third witnesse from heaven?*

Answ. The holy Ghost, the third person in Trinity, to whom by an everlasting proceeding, the Deity is wholly communicated.

Quest. *What kinde of Ghost or Spirit is he?*

Answ. Not a created Spirit, as Angels are, and as the souls of men are; but an uncreated, incorporeal, invisible, and infinite Essence.

Quest. *Why is he called a Spirit?*

Answ. For three reasons.

1. Because the third person is after an unspeakable manner breathed from the Father and the Sonne.

Secondly, because by him the Father and the Sonne breath and inspire holy motions into the hearts of all the Elect.

Thirdly, because he is God blessed for ever, equall and the same with the Father and the Sonne, who is a Spirit.

Quest. *Why is he called the holy Spirit?*

Answ. 1. In respect of his nature and essence, which is holinesse it self.

2. In respect of his effects, because he is the immediate sanctifier of the Church.

Quest. *How doth the holy Spirit witnesse to Christ?*

Answ. Before the death of Christ, in his Baptisme, descending on him in the forme of a Dove; and after his Ascension falling on his disciples in the forme of cloven Tongues, bestowing admirable gifts of Tongues, miracles, healing, and invisible assistance; and ever since bestowing excellent, but ordinary gifts upon the Pastors, to fit them to publish Christ the onely true Saviour; and above all, by his inward and heavenly testimonies in the hearts of his Elect.

Quest. *How may we conceive aright this text, saying these three?*

The

The Father, the Word and the Spirit are three distinct substances, which the Church called persons, every one distinct from another; so as one cannot be the same with another. *Answ.*

First, the Sonne is another from the Father, as the begotten from the begetter, and neither can the Father be begotten, nor the Son beget; and the Holy Ghost is another from both, Christ calleth him *another Comforter*, *John* 14. 16.

Secondly, here one of them witnesseth to another, and the person witnessing cannot be the same with the person witnessed.

Thirdly, the Holy Ghost is sent from the Father and the Sonne, and the person sent must be another from the sender.

Fourthly, though this doctrine of the Trinity was darkly delivered to the Church in the Old Testament, yet in the New Testament it is by Christ clearly revealed, that these Persons are three, and frequently joyned in many Scriptures.

Rehearse some places expressing them. Quest.

Mat. 3. 16. The Son standeth in *Jordan*, the Father acknowledgeth him his beloved Son; the Spirit descendeth as a Dove upon him; these must be three, and one cannot be the other, *Gal.* 4. 4. *God sent his Sonne made of a woman; and because ye are sonnes, he hath sent the Spirit of his Sonne*; here are three distinct Persons, for the sender and the sent cannot be one, 2 *Cor.* 13. 14. *The grace of our Lord Jesus Christ*, Eph. 2. 18. *Through Christ we have entrance unto the Father by one Spirit*, Tit. 3. 5. The Father washeth by the Spirit through Christ. *Answ.*

These three are one, wherein our Apostle sheweth, That though these three Persons are distinct, yet they are undivided.

If the Father cannot be the Sonne, how can they be one? *Obj.*

For the answering of this, there be five Propositions. *Answ.*

What is the first? Quest.

They are one and the same in nature, essence and substance, having all the self-same Godhead undivided and whole, and whatsoever agreeth properly to the nature of God, agreeth properly and equally to them all; the essence of God is the very same in all the Persons, but if we consider the divers manner of Personal subsistence, they are not the very same, for the Person of the Father subsisteth in begetting, the Person of the Sonne in being begotten, the Person of the Holy Ghost in proceeding from them both. Thus the same divine essence is common to each of them, and only the manner of personal subsisting is proper to each, and incommunicable. *Answ.*

What is the second Proposition, to conceive of this mystery? Quest.

That they are one in number, not three. For although it cannot be, that men, whose bodies are of finite qualities, and so admit of composition and division, can be one and the same man, yet in the simple, infinite and uncreated essence of God it must necessarily be conceived, that one person is another person from each other, but not another thing; here is a Trinity in Unity, but not a Triplicity. *Answ.*

What is the third Proposition? Quest.

That these three are one in all essential attributes; they are all but one eternal, infinite and omnipotent God. *Answ.*

Clear this in one or two instances. Quest.

1. The Father is eternal; so is the Sonne, *Prov.* 8. 22. *The Lord possessed me from the beginning of his wayes*, John 8. *Before* Abraham *was I am*; and so is the Holy Ghost, who in the Creation moved upon the waters, *Gen.* 1. 2. *Heb.* 9. 14. *Christ by his eternal Spirit offered himself.* *Answ.*

2. Instance, the Father is infinite; so is the Son, *who thought it no robbery to be equal to his Father*, Phil. 2. 6. so is the Holy Ghost, Ps. 139. 7. *Whither shall I go from thy Spirit? or whither shall I flie from thy presence?* and so in the rest of all divine attributes.

Quest. *What is the fourth Proposition?*

Answ. That all these three are one in will and work, for they all will one thing, whatsoever the Father willeth, the Son revealeth, the Holy Ghost confirmeth.

Secondly, they all act and operate the same thing without themselves, whatsoever the Father doth, the Sonne doth the same, and the same doth the Holy Ghost; even as the Sunne doth lighten and cherish the earth, the same doth the heat, the same doth the beames.

Give an instance hereof.

Quest.

Answ. The Father createth, and so doth the Sonne, *John* 1. 2. *By the Word were all things created, and without it was nothing made*, Col. 1. 16. *For by him were all things made, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him*; so doth the Holy Ghost, *Job* 33. 4. *The Spirit of the Lord created me*, Ps. 33. 6. *By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth.*

Quest. *What is the fifth Proposition?*

Answ. That though many resemblances in nature have been conceived to the expressing of this mystery, yet they are all too short, and cannot reach it; the clear knowledge whereof is referred to another life, which we must long for, when all ignorance shall be removed, and we shall be satisfied with Gods image.

Quest. *But what are these resemblances?*

Answ. The first resemblance is that of St, *Augustine*, the light of the Sunne, of the Moon, and in the aire, are three distinct lights, and yet but one Sunne. In the Sunne we have the body; the beames and the light, all distinct, each from another; The Sunne is not the beames nor light, and yet none divided from the other, no more then the persons are; The Sunne is not from another light, but the beginning in order, as the Father is; The beames are from the Sunne, and the light from both, and yet all these three are in nature but one *S*unne, and the same light is in the *S*un and in the beames.

Quest. *What is the second resemblance?*

Answ. It is drawn from a fountain that sendeth forth a stream, and from both proceedeth a river; Here be three distinct things not divided; The stream is begotten of the fountain, as the *S*onne of the Father; the river proceedeth from them both, as the Holy Ghost doth from the Father and the *S*onne; and yet the water is the same in all, as the same Godhead in all the Persons; these are truly said to be three, and yet are one.

Quest. *What is the third resemblance?*

Answ. Consider a tree, there is the root, the bole and the bough distinct, but not divided; the bole cometh from the root, but is not the root; the roote from none, the bough from both, yet all one tree, and one undivided nature.

Quest. *What is the fourth resemblance?*

Answ. In man himself are three distinct things; the minde which begetteth a word, and the word which begetteth a sound; all undivided; The minde is from none, but first in order, the word from the minde, the sound from both, and yet all one minde.

Quest. *What is the fifth and last resemblance?*

Answ. Look upon Christ, in whom God is more manifest then in all the creatures; In one Christ we have three distinct substances. 1. His Deity. 2. His *S*oul. 3. His Body; none of these can be the other; the Deity is a *S*pirit uncreated, the *S*oul is a *S*pirit created, the Body a corporeal substance; yet all these several substances are so hypostatically united, as they make but one Person, one Christ, not two or three Christs; and as the unity of Christ his Person fighteth not against his three Natures; no more in the Deity doth the Trinity of Persons with the unity of Nature: All this cannot declare

declare the unutterable manner of this myſtery, only it ſheweth it to be no abſurdity, to conceive three Perſons every one to be God, and yet all to be but one God.

But ſome would be willing to ask farther of the begetting of the Sonne, or proceeding of the Holy Ghoſt? Queſt.

To theſe it may be anſwered, The well is deep, and we want a bucket; Let them tell us how they were bred in the wombe, and ſhew us the nature of the ſpirits, that beat in their own pulſes, and then we will anſwer them? *Anſw.*

What is the uſe of this point? Queſt.

To hold a true diſtinction of the Perſons, without any confuſion, effuſion, ſeparation, ſection or multiplication. *Anſw.*

But the Father is in the Sonne, and the Sonne in the Father, and ſo they are confounded. *Obj.* 1.

Our Saviour by ſuch phraſes, excludeth the disjunction of the Perſons, but not the diſtinction of them. *Anſw.*

But how can all theſe three be one God, ſeeing God the Father cannot be God the Sonne, and the Father is before the Sonne? *Obj.* 2.

The Father was alwayes Father as alwayes God; and the Sonne an eternal Sonne as eſſentially God, and no new thing ever was in the Father or Sonne, in their Nature and Eſſence, and the Father is before the Sonne only in order and not in time. *Anſw.*

But the Sonne was but the forme of God, Phil. 2. *and ſo not one and the ſame with God.* *Obj.* 3.

The forme is twofold. 1. Accidental. 2. Eſſential. *Anſw.*

An accidental forme can never be equal to God; but he was the eſſential forme, *Hebr.* 1. 2 and ſo equall.

But God the Father is of himſelfe, the Sonne is not of himſelf, but of the Father, therefore not one God with the Father. *Obj.* 4.

Conſider Chriſt without relation in his own divine Eſſence and Nature; and he is God of himſelf, and all Attributes of Divine Eſſence agree to him properly of himſelf; but conſider him perſonally, he hath not the manner of his being of himſelf, but of the Father; for he who is God of himſelf is the Sonne, not of himſelf, but of the Father, and yet this hindereth not the Eternity of his Sonſhip, the generation to be eternal. *Anſw.*

But how can the Holy Ghoſt be one God with the Father and Sonne, ſeeing he is but the power of the Almighty? Luke 1. *Obj.* 5.

He is the power of God, not accidental, as only a quality or a powerful effect, but he is of the ſame eternal divine nature with the Father and the Sonne, which he hath by a ſingular manner of being, called in the Scripture (proceeding.) *Anſw.*

But he that is ſent from the Father and the Son, is inferiour to them, and not one God with them. *Obj.* 6.

1. One equal may ſend another by conſent.

2. Here is no ſervile command in the one, nor execution in the other; no local motion, but only ſome manifeſtation of his divine power, which is called ſending. *Anſw.*

3. The Spirit is no organical inſtrument, whoſe Miniſtery the Father or Son uſeth, but only in the order of Perſons, and diſtinction of perſonal actions, he is deſigned by the way of working.

What is the ſecond uſe? Queſt.

To teach us how marvellouſly the light of nature is extinct, that ſeeing the true God is but one, men ſhould deviſe to themſelves ſo many falſe gods. *Anſw.*

Varro a learned Romane maketh a Catalogue of thirty thouſand gods of the Heathen, ſo as the Heathens were very Atheiſts, for where are more gods then one, there is never a one, as good no God as many.

What is the third uſe? Queſt.

Answ. To shew that the Romane Religion is heathenish and wicked, and as flat idolatry as any heathen.

1. In mulliplying their gods according to the number of their Cities, Altars, Churches, Persons, Diseases, and several occasions. and they set every one their distinct office, as the Heathens did.

2. In denying the true God, and his holy Sonne, setting over him the Virgin *Mary*, to command him in what she or they list.

Quest. *What is the fourth use?*

Answ. To beware of Christian Atheisme.

1. In giving affection, trust, feare, service to the creatures, riches, Princes, pleasures.

2. In preferring or equalling any thing to God his favour, love and service, for that they make a god, and become therein idolaters against the first Commandment, the first Petition of the Lords Prayer, the first Article in the Creed; for God is of the things that must be had alone; he is a Master, and none can serve two Masters; an Husband, and a wife can have but one at once, *Hosea* 1. 6.

The eighth Head,

Wherein is proved, that the Scriptures are the Word of God.

The fifth general question, *Whether the Scriptures be the Word of God? and contain the Will and way of God, wherein he will be followed.*

Quest. *Is this question necessary?*

Answ. There is no question in all the Catechisme more worthy satisfaction, then this which enquireth into the authority of Scripture, and that for five reasons.

Quest. *What is the first?*

Answ. Because all Religion dependeth upon it, and the wavering in this principle openeth a wide door to beastly Epicurisme, devilish Atheisme, and all contempt of Religion and Justice.

Quest. *What is the second reason?*

Answ. Because it cutteth off all labour in hearing and reading, and all care to practise; if the heart be not perswaded that the Scriptures be of God, it will easily save all this labour, and reject all the meanes of salvation.

Quest. *What is the third reason, why this question is necessary?*

Answ. Because the doubting of this cutteth off all faith, with all the comfort and strength of faith; for a man must first believe God, before he can believe in God; he must believe God to be true and faithful in himselfe, before he can believe him to be so unto him; he must first believe Gods Word to be true, before he can believe it to be true to him. He can expect no comfort in temptation, that holdeth not this Word, the sword of the Spirit, to defend himself, and to offend the enemy; nor in terrour of conscience, can he look for any peace but from hence; The Gospel is the Well of salvation; *David* had perished in his troubles, but for the Word of God.

Quest. *What is the fourth reason?*

Answ. Because the doubting of this cutteth off all self-denial, mortification, and all sound repentance; for who will abandon his carnal delights and pleasures, and undertake the strict course and unpleasant way of godlinesse, that doth doubt whether the Scriptures be the Word of God or not?

Quest. *What is the fifth reason?*

Answ. Because the doubting of this causeth a man to forsake the rule and guide of his life, and to be justly given up to be ruled by the devil and lusts, yea to cast away the Word and way to eternal life, and so is bound over to damnation with the devil and his Angels.

Obj. 1. *But how do you make it clear that the Scriptures are the Word of God?*

The

The Lord himself professeth them to be the words that proceed out of his mouth, *Micah* 2. 7. *Are not my words good to him that walketh uprightly?* So *Isa.* 55. 11. *The word that goeth out of the Lords mouth, shall not return in vaine unto him, but shall accomplish that which he will, and it shall prosper in the thing whereto he sendeth it*; and his servants professe the same *Answ.*

The Prophets begin with *The Word of the Lord.*

The Apostles, *That which we have received of the Lord,* 1 Cor. 11. But besides this, there are five clear demonstrations to prove it.

What be they? *Quest.*

The first is drawen from the divine matter of Scripture. *Answ.*

2. From the divine instruments.

3. From the divine properties.

4. From the divine effects.

5. From strong and manifold testimonies.

How appeareth it that the Scripture is divine in respect of the matter? *Quest.*

First, the matter of them is, that they treat of the great works of the eternal God in creation and providence, of justice and mercy both eternal and temporal, of the wayes and meanes to avoid the one and to attaine the other, together with the examples of both in men and Angles. *Answ.*

What is the second matter of Scripture? *Quest.*

That it speaketh of great mysteries above the reach of humane wisdome, such as no conceit of men can dive or search the bottome of, which manifestly proveth that they can be no invention of man, but are indited by the Spirit of God. *Answ.*

What instances have you hereof?

Three.

What is the first? *Quest.*

Nature teacheth that there is a God, but that this God should be distinguished into the Father, Sonne and holy Ghost without division of substance, or confusion of persons, mans apprehension cannot reach. *Answ.*

What is the second instance? *Quest.*

That the world was made, nature teacheth; but that all this great frame was made of nothing, and this goodly order brought out of confusion, and this light out of darknesse by the alone omnipotent word of the Creatour, passeth beyond all humane reason, and much more invention, and so must be the apprehension of Faith, *Heb.* 11. 2. *Answ.*

What is the third instance? *Quest.*

That we are miserable by sinne, and lie under the fruits of Gods displeasure, experience teacheth; but how we may be delivered from this misery, and yet God pacified and reconciled in his Sonne, and him to be borne of a Virgin, and to procure our life by his death, all nature cannot conceive, much lesse reveale. Never any of the wisest Philosophers once dreamed of the fall of man by the first *Adam*, or of his restoring by the second. These mysteries flesh and blood revealeth not, (as Christ to *Peter*, *Matth.* 16.) but the Father in heaven. *Answ.*

What is the third part of the matter of Scriptures that proveth them divine? *Quest.*

That it containeth such things, as are not onely above nature, but contrary to natural wisdome, and so can be no invention of humane wisdome; as that which teacheth mortification, self-denial, taking up of the Crosse daily, rejection of our own works and worthinesse, *esteeming them as losse and dung*; with all those tenents which seeme most obscure and foolish, as being most contrary to the nature and wisdome of flesh: as, That the Crosse is the Christians chief crowne and glory; That the way to heaven is strewed with crosses, and is strait; That rich and wealthy, and worldly wise must hardly come to heaven; That godlinesse is the onely gaine; That losses for Christ is the onely advantage. Carnal reason never devised these positions, but laugheth at, and rejecteth them. *Answ.*

What is the fourth part? *Quest.*

Anſw. That it ſearcheth the heart, and telleth a man all that he hath done, diſcovereth the thoughts, (*Pſal.* 14. 1. *The foole ſaith in his heart*) entereth between the ſoul and the ſpirit, *between the marrow and the bones*, *Heb.* 4. 12. ranſacketh the conſcience, and ſetteth all the ſinnes of it before it, and leadeth to the fountain of ſinne in the very bowels of corrupt nature, which never humane writing did, which plainly argueth it to be the Lanthorne of the Lord, diſcovering the entrals of the belly; and to proceed from God alone, who is the onely ſearcher of the heart, and the onely Lord of conſcience, 1 *Cor.* 14 25.

Queſt. *What is the fifth part?*

Anſw. That it containeth moſt holy precepts and lawes, differing from all mans lawes.

Queſt. *Wherein do God his lawes differ from mens?*

Anſw. In three things.

Queſt. *What is the firſt?*

Anſw. In perfection, *Pſal* 19. 7. *The law of God is perfect.*

Queſt. *What is the ſecond?*

Anſw. In power; for here is a new commandment, that carrieth a power by the Spirit of grace to performe it.

Queſt. *What is the third thing?*

Anſw. In the end; for thoſe precepts and exhortations raiſe a man beyond a civil life to the power of godlineſſe, whereas all writings beſides ſerve but to frame and furniſh a man unto civility and outward morality; the very righteouſneſſe of Scribes and Phariſees, which if a man exceed not, he can never enter into heaven, *Matth.* 5. 20.

Queſt. *What is the ſixth part?*

Anſw. That it containeth moſt ample and large promiſes of a bleſſed and eternall happineſſe by faith in the Meſſiah, which Covenant none could make or can make good, but onely God himſelf, bleſſed for ever; To which promiſe of bleſſedneſſe in the bleſſed ſeed, are annexed promiſes of the Spirit of grace, *John* 14. 26. and of the graces of the Spirit, as wiſdome, faith, peace of conſcience, paſſage from death to life eternal, and unſpeakable union with the Sonne of God our head. All theſe divine parts and paſſages of Scripture clearly ſhew it to be divine, and farre beyond the device of all men and Angels,

Queſt. *What is the ſecond argument to prove the Scriptures the Word of God?*

Anſw. It is taken from the Penmen and inſtruments by which God uſed to reveale his will.

Queſt. *What things conſider you in them, to prove it ſo to be?*

Anſw. Six things.

Queſt. *What is the firſt?*

Anſw. Their extraordinary calling, being men, in themſelves utterly indiſpoſed to invent thoſe great and high myſteries.

Queſt. *How prove you this?*

Anſw. By two reaſons, for firſt, moſt of them were without all learning, meane in themſelves, as meane in their education; as *Amos* was an herdſman, *Matthew* a Publican, *Luke* a Phyſician, *Peter* and *John* illiterate men, that the Jewes admire whence they had their learning, *Acts* 4.

Secondly, others of them had learning and education, but which was cleane contrary to this holy Doctrine; as *Moſes* was learned, but in all the learning of the Egyptians, and trained up in Idolatry; *Paul* was learned above all the Apoſtles, but a moſt grievous blaſphemer and perſecutor of the Church: Now that theſe men, ſo unfurniſhed, ſo contrary in themſelves to the Doctrine of grace, ſhould excell all other Writers in the world, in ſuch excellent gifts argueth them to be divine inſtruments, moved by the Spirit of God, and not by private inſpiration.

Queſt. *What is the ſecond thing you conſider in theſe Penmen, to prove it the Word of God?*

The

The extraordinary and infallible assistance of them all. *Answ.*

Wherein consisteth this? Quest.

In two things especially. *Answ.*

1. In that they were exempted from errour in Doctrine, for they were immediately assisted by the Spirit of Christ which was in them.

How prove you this? Quest.

1 *Pet.* 1. 11. It is said of all the Prophets, The Spirit of Christ was in them, of all the Apostles, *It is not you that speak, but the Spirit of the Father*, Acts 2.4. 2 *Pet.* 1. 22. Of all holy Penmen it is said, They spake not of private inspiration, but moved of the holy Ghost; In particular of *Isaiah*, Acts 28. 25. *Well spake the holy Ghost by Isaiah*; Of *Paul*, 2 *Cor.* 13. 3. Ye seek a proof of Christ speaking in me: Now if Christ the truth it self, and the Spirit of truth speak in them and move them, what issueth from them by word or writing, must needs be divine. *Answ.*

But did not the Apostles conceive that the Kingdome of Christ was to be earthly? Quest.

It is not doubted, but that as men they had some errour in their opinion, especially before the Spirit descended on them, (as at that time it was not) but that, as Apostles, they either preached or wrote any errour, cannot be proved; they could no way deliver Doctrine to the Church in the name of Christ, by word or writing, but pure and certaine. *Answ.*

What is the second thing by which you prove this extraordinary assistance? Quest.

In that they were furnished with many powerful miracles, such as Satan and his Angels could never imitate, as turning back the Sunne in his course, dividing the Sea, giving sight to those that were born blinde, raising the dead. *Answ.*

What is the use of this? Quest.

Partly the confirmation of the Divinity of the Doctrine, partly the conviction of all gain-sayers, that it can be no other Word then his by whose almighty power alone such effects can be produced, which miraculous effects were so potent, so evident and clear before so many eye-witnesses, as the Jewes at this day cannot but acknowledge them, and Christ for them as a great Prophet, though not as the promised Messiah. *Answ.*

What is the third thing you consider in these Penmen of Scripture? Quest.

That all of them shined in holy and unblameable conversation for the general, above all the Writers in the world. *Answ.*

How prove you that? Quest.

Because the Scripture calleth them *holy men*, 2 Pet 2. 21. Luke 1. 70. *As he spake by the mouth of his holy Prophets*, Ephes. 3. 5. *Which in other ages was not made known to the sonnes of men, is now revealed unto the holy Apostles and Prophets by the Spirit*; And they are so called, not onely because they are sanctified and set apart to their calling, but because they were sanctified in themselves, devout men, religious men, eminent in such purity and holinesse, as without the Church is not to be found. *Answ.*

Secondly, because the Scripture calleth them *men of God*, that is, not onely called by God, but men standing neere God, excellent men, sanctified persons, preferring Gods glory above all the world.

But had they not great falls? Quest.

Yes, because they were men, but holy men, because they fell not with full consent or purpose, nor yet persevered in their falls, but repented and testified their holinesse; whereas wicked men fall and rise not, but go from evill to worse. *Answ.*

What is the fourth thing in these Penmen of Scripture? Quest.

Their manner of writing, all of them writing in all sincerity and uprightnesse. *Answ.*

How is this cleared? Quest.

Because, whereas men naturally desire to conceale their own faults and their friends, these were all over-ruled in their affections, and carried; First, directly to Gods glory. Secondly, not only beyond, but against themselves. Thirdly, most faithfully *Answ.*

fully and impartially, ſtanding between God and men, never flattering great men, nor ſeeking glory and credit to themſelves, but rather would utterly ſhame themſelves, that God might be glorified in their infirmity.

Queſt. *What inſtances can you give hereof?*

Anſw. Five inſtances.

Queſt. *What is the firſt?*

Anſw. Of *Moſes*, who ſpared not to ſet down the ſinne of his own brother *Aaron*; the ſinne of his murmuring ſiſter *Miriam*, with their puniſhment; The ſtrange judgement of his two Nephews, *Aarons* ſonnes, by fire from heaven, for offering ſtrange fire, *Levit.* 10. No, nor his own ſinne of unbelief, and God his threatening many times, and execluding him out of *Canaan*.

Queſt. *What is the ſecond inſtance?*

Anſw. Of *Jeremiah*, who left records of his own impatience and murmuring, *chapt.* 20.

Queſt. *What is the third?*

Anſw. Of *Jonah*, who wrote his own repining at God's mercy, his rebellion and puniſhment.

Queſt. *What is the fourth?*

Anſw. Of *Paul*, who ſpared not himſelf, but named himſelf *a Perſecutor, a Blaſphemer, an Oppreſſour, the chief of ſinners*; who would have more diſgraced him?

Queſt. *What is the fifth?*

Anſw. Of *David*, who ſet down his own great and ſhameful ſinnes in ſundry Pſalms; And if it be true which the Fathers ſay, that *Marke* wrote his Goſpel from *Peters* mouth, then *Peter* ſpared himſelf leſſe then any other Evangeliſt; for that ſinne of his is more largely expreſſed by *Marke*, then any other of them.

Queſt. *What is the fifth thing conſiderable in thoſe Penmen of Scripture?*

Anſw. Their ſtile in writing argueth them to be guided by the ſame Spirit which is Divine.

Queſt. *How doth that appear?*

Anſw. Firſt, becauſe all of them write in the ſame majeſty; *Amos* an herdſman is as full of majeſty, as *Paul* a learned Phariſee.

Secondly, Becauſe all of them in a ſimple and plaine ſpeech, without all affectation or loftineſſe of phraſe, do ſo ſet out theſe profound myſteries, and ſo lively expreſſe the depth of Divine wiſdome, as never could the moſt garniſhed and eloquent ſpeeches of the ſharpeſt wits ſo pierce into the underſtanding, heart, and affection of men, as theſe do, which the ſimple men diſcerning, fall down on their faces, and ſay, God is in you indeed, *Digitus Dei eſt hic.*

Queſt. *What is the ſixth thing in theſe Penmen arguing their Writing to be Divine?*

Anſw. Their joynt conſent and harmony in writing ſheweth that they were guided by one and the ſame Spirit of God.

Queſt. *How doth this appear?*

Anſw. If we look at { 1. The perſons writing. 2. The things written.

1. The Perſons writing were many, of many ſeveral ages, and wrote of many ſeveral arguments, and yet all were of one minde and conſent in the ſame truth, every one confirming and explaining the other, without alteration or emulation, which was never ſeene in any other humane writing handled by ſundry men; nay in very few, that the ſame man agreeth alwayes with himſelf.

2. If we look at the things written by them, we ſee the law agreeth with the Goſpel, the propeticall predictions, with the Apoſtolical narrations, the truth with ſhadows, *Moſes* with Chriſt.

Obj. *But there ſeeme many diverſities among them.*

Anſw. Though ſome circumſtantial diverſity may appear, yet there is no contrariety; but as if one ſoul had ſo many hands, or one hand, ſo many pens, they conſent in the ſame truth, which is but one, as God is one.

All

All these considerations do manifestly clear, that the Writers of Scripture were called and assisted to this Divine work by a Divine hand, and by that admirable Spirit of power and wisdome, such as never was in any writing besides, and consequently by this second argument we strongly conclude the Scriptures to be the Word of the eternal God. *Answ.*

What use may we make of all this? *Quest.*

That the Scriptures are no device or policy to keep men in awe, as the Atheist conceiveth; the writers being such holy men, and moved by the Spirit of God. *Answ.*

What is the second use? *Obj.*

That never could this Divine truth be learned in the Schooles of men, but in Gods Schoole; nor by any other teachers but these, *who spake as they were inspired by the holy Ghost.* *Answ.*

What is the third? *Quest.*

That we have a sure and infallible rule of Faith and life in the Scripture, because the Penmen were infallibly assisted and freed from errour; Horrible is the blasphemy of the Papists, that call them a nose of waxe, a leaden rule, turnable to all errours. *Answ.*

What is the fourth? *Quest.*

That we are not to esteeme the Doctrine of Scripture contrary or according to the worthinesse of the men sent and employed in the Church, but according to the worthinesse of the Authors and such instruments as he set apart, who could not be employed but in such things as are of most Divine nature and use, never to be sleighted, but conceived of most absolute necessity and perfection. *Answ.*

What is the third argument to prove the Scriptures to be the Word of God? *Quest.*

It is drawn from the Divine properties of the Scriptures, wherein they carry expresse footsteps of God himself, above all the writings in the world. *Answ.*

What are these Divine properties? *Quest.*

They be five. *Answ.*

What is the first? *Quest.*

The reverend antiquity of the Scripture resembling the Ancient of dayes, who as he was before all things, so they were before all other writings in the world. *Answ.*

How doth this appear? *Quest.*

1. Because no humane writing can be proved more ancient then the time of *Nehemiah* and *Ezra*, which was about the year of the world 3500. *Answ.*

2. No History did ever set down the Narration of things from the beginning of the world, before *Moses*, and all others borrowed from him, not without corrupting the History with many fables and incredible Narrations.

What conclude you hence? *Quest.*

That our Religion grounded in these writings is the old Religion, even as old as the day of mans creation and fall, whereas all other religions are but of yesterday; nay, the gods themselves worshipped by Heathens and Turks, were long after the time of *Abraham*. *Answ.*

But the Scripture was not before Moses; *the Nativity of the Books of* Moses *falling out about the* 2960 *year of the world, after* Israels *departure out of* Egypt, *and the erection of the Tabernacle in the Wildernesse, and was there no Scripture all this while?* *Quest.*

The Word of God is either { Inward, called *Scriptura Cordis.* / Outward called *Scriptura Testimonii.* } *Answ.*

What is the inward Scripture of the heart? *Quest.*

That which the Spirit of God immediately writeth in the fleshly tables of the hearts of all the sonnes of God, and by this all that are to be saved are taught of God, *Jer.* 31. 33. *I will put my Law in their inward parts, and write it in their hearts,* Hebr. 8. 10. 2 Cor. 3. 3. *You are manifested to be the Epistle of* *Answ.*

Christ ministred by us, not written with Inke, but with the Spirit of the living God; not in tables of Stone, but in fleshly tables of the heart.

Quest. *What is the outward Scripture of the Testimony?*

Answ. That which was inspired by the holy Ghost, and committed to writing by the Prophets, Apostles and Evangelists, to preserve and transmit sound and saving Doctrine by their pens, to all posterity; of which Scripture the Apostle speaketh, *Phil. 3.2. It grieveth me not to write the same things often.* Of this later, *Moses* was the first writer in the world.

Obj. *How is that proved?*

Answ. By the Evangelist, *Luke* 24. 27. Christ, to prove that he *must suffer, and enter into his glory; began at* Moses *and all the Prophets, and interpreted to them in all the Scriptures, the things that were written of him,* shewing plainly, that there was none before, nor no other more ancient then *Moses.*

Quest. *Have you any other reason?*

Answ. Yea, and that is, the testimony of all the Hebrews and Greeks, and all Ecclesiastical and prophane Writers agree joyntly, that *Moses* his writings is the most ancient books in the world; that no Poet, no Philosopher, no Law-giver or Writer in any kinde, was so ancient as he; and that no sound truth concerning God and Divine things were written by the most ancient Greeks, *Orpheus, Homer, Pithagoras, Plato,* but it was all taken out of the books of *Moses.*

Quest. *What other reason giveth light, that* Moses *was the first writer of the Scripture?*

Answ. Because never any before him was so evidently prepared by God to this great work, nor never any so divinely graced and pointed out by Gods own finger, as by whom he would commend divine truth first to the world, as he was.

Quest. *What were these special evidences of his vocation?*

Answ. They were four.

Quest. *What is the first?*

Answ. The many and mighty miracles in *Egypt,* which won him authority both among the Israelites and Egyptians and foreigne Nations, whereby they conceived *Moses* to be a mighty Prophet.

Quest. *What is the second?*

Answ. The many familiar conferences of God with *Moses* in the Wilderneſse, and many directions from God face to face, wherein Israel could not but conceive him *a friend of God,* yea a special favourite.

Quest. *What is the third?*

Answ. The special appearance of God, and designation of him to this work before the people, *Exod. 19. 9. Lo, I come to thee in a thick cloud, that the people may heare when I talk with thee, and that they may believe thee for ever.*

Quest. *What is the fourth?*

Answ. The severe revenge of all that opposed and contradicted him in his Doctrine and Ministery, as *Corah, Dathan* and *Abiram,* for that the Lord would not have his Ministery weakened, but would enforce his Doctrine, as *Eloquia Dei,* as the Oracles of God.

Obj. *But* Henoch *the seventh from* Adam, *left some Prophecies in writing, therefore there was some Scripture before* Moses.

Answ. The words in *Jude ver.* 14. prove not that any thing was left in writing by *Henoch* to posterity; the word is, *Henoch prophesied,* he speaketh not of any book or writing, but a Prophecie which may be without writing.

Obj. *But he repeateth his words, which could not be but out of a book or writing, there being between these near* 4000. *yeers distance.*

Answ. It was at first preserved by tradition, as many other Doctrines were, and so sent down into many gradations, and it is not unlikely, but that after *Moses,* it might be by some written into a book, and so preserved in some writing till the Apostle *Jude* his time; but that it was written before *Moses,* cannot be proved nor probable.

But how could the Church do without the Scriptures for 2960 yeares, could there be any Church? Quest.

There could be no Church without Scripture, for the Word is the immortal seed, of which the Church is begotten, so as the Scripture must be before the Church, and the Church never wanted Scripture; But we must consider the Scripture, either according to the Essence or the accidents of it; In the former, it was ever in the Church, in the latter, it was not before *Moses*. Answ.

Explaine this point more plainly? Quest.

I explaine it thus; in the Essence the same heavenly doctrine which now is contained and written in the Scriptures, was from the beginning, being the eternall wisdome of God, and was revealed to the Church, and believed by all the faithfull to salvation, from the beginning of the world; Thus was it known unto *Adam* and *Seth*, and their posterities, in the ages of the world created, unto *Noah* and *Shem*, and their generations, in the world restored; and so continued to *Abraham*, *Isaac* and *Jacob*, and their issue, untill *Moses*. All this while it was an unwritten word, but the writing of it was the evidence of them, when it was in due time by Gods special providence committed to writing, that it might remaine a necessary instrument of salvation, and the foundation of faith to all posterities; And the instrument that God first used in writing the Scriptures, was *Moses*. Answ.

Then it seemeth that the Patriarchs had the same truth and doctrine of salvation as we have? Quest.

Yes, but not in writing, for they had no other way nor meanes of salvation, no other Christ, nor name to be saved by, then we; for Christ was *the same yesterday, and to day, and for ever*. Answ.

But we cannot conceive how the Lord could reveale his Will to the ancient Church without the Scriptures? Quest.

It is enough to know that the Lord needed not any writing in paper, but could put his Law in the hearts and inward parts of his people; Yet, for satisfaction, there are three wayes whereby God revealed the Doctrine of salvation to the ancient beleevers before the writing of the Scriptures. Answ.

What is the first way? Quest.

By lively voice, all that time the Sonne of God appearing to the Fathers in humane shape, and therein familiarly teaching them. Answ.

How is this proved? Quest.

1. Who else admonished *Adam* not to eate of the tree? Who else reproved him for his sinne? Who else raised him by the promise of the holy seed? Surely no other then he that formed him, informed him, *John* 1. 3. *By him were all things made*; and *Adam* was one of all things created, and therefore he was taught and informed by him. Answ.

2. It was the Sonne of God that wrestled with *Jacob*, *Hos.* 12. 4. The Angel being called the Lord of Hoasts.

3. He *is the wisdome of the Father*, Prov. 8. 31. *whose delight was to be among the sonnes of men* in unhumane forme, recreating himself with the Fathers; And hence, the ancient Greek Fathers, *Irenæus* and *Tertullian*, and others, called the Sonne of God visible, and the Father invisible; whereas in respect of his Divinity the Sonne is invisible as well as the Father, but in this respect called visible, because he appeared in many humane apparitions, as never did the Father.

What was the second way whereby God taught the Patriarchs who wanted the written Word? Quest.

He used sometimes the Ministery of Angels, as appeareth in multitude of examples; By Angels he spake to *Abraham*, *Isaac and Jacob*, and many other: and *Gal.* 3. 19. *The Law was given by the Ministery of Angels*. Answ.

What is the third way? Quest.

Answ. By the Ministery and industry of men, he propagated and continued holy Doctrines to the Church of those ages; for look what he revealed by his Sonne, or by his Spirit, or by Angels, or by lively voice, or otherwise; godly men by word of mouth taught their children, and they taught their posterity; and so by tradition the truth of God was preserved without Scripture.

Quest. *How appeareth this?*

Answ. *Gen* 18. *v.* 19. *I will not hide from* Abraham *what I will do, for he will teach his children*; who be they? he must be a great Nation; and so he must by his family teach that great Nation; this holy Doctrine being carried down from one Land and Nation and Family to another, to ensuing ages.

Obj. *But this maketh well for the Popish doctrine of unwritten traditions.*

Answ. Nothing lesse, seeing all that Doctrine then continued by tradition; is nowgathered into books and body of the Scripture, which is a perfect rule of faith and life; and to devise any unwritten traditions to adde to the perfection of it, is to light up a candle to adde to the perfection of the Sunne.

Quest. *What is the second Divine property?*

Answ. The admirable perfection of Scripture, resembling the Authour of all perfections.

Quest. *How appeareth this?*

Answ. 1. In that the Scripture is a most perfect rule of faith and manners, *Psal.* 19. *The Law of God is perfect; And able to make the man of God perfect*, 2 Tim. 3. 17.

2. In that Christ resolveth all questions by it, *Matth.* 3. & 19. 4. and cutteth off all temptations.

3. So perfect as nothing is to be added to it, nothing to be detracted from it, upon paine of all the plagues contained in it, *Rev.* 22. 18.

4. So perfect, as nothing must be changed into it, but if an Angel should bring not a contrary only, but a diverse Doctrine, he must be held accursed, *Gal.* 1. 8.

5. So perfect, as no sinne, no not of thought escapeth the sentence of it; no action never so low or indifferent can be done out of the walk and censure of it.

Quest. *What conclusion ariseth hence?*

Answ. That that must needs be a wicked religion, which challengeth the Scriptures of imperfection, without the addition of humane traditions; because

1. It is contrary to the wisdome of God.

2. To the experience of the Saints, whose religious mindes have experience of the sufficiency of the Scriptures, without any such traditions, *Psal.* 119. 96. *I have seene an end of all perfections, but thy Law is exceedieg large, above all perfections.*

Quest. *What is the third Divine property?*

Answ. The certainty of the truth, and admirable consent of every part with it self.

Quest. *How doth this appear?*

Answ. In two things.

Quest. *What is the first?*

Answ. In the harmony of the Law with the Gospel, in the agreement of shadows and ceremonies with truth and substance, of Prophets with the Apostles; all of them looking to Christ directly, and whatsoever shewes of difference appear in the computation of times or other circumstances in History, are so fully cleared and reconciled by those who have laboured in it, as there is no colour of just exception left.

Quest. *What is the second?*

Answ. In the just event and accomplishing of Prophecies in the very manner, time, and every circumstance, as they were foretold. Thus was the Prophet *Isaiah* called a Legal Evangelist, or an Evangelical Prophet, preaching so directly and distinctly of Christ, his birth, life and death, as he seemed rather to write an History of things done, then a Prophecy of things to be done.

Quest. *What other instances have you?*

Besides

Beſides all other, our eyes ſee the accompliſhment of many predictions of St. *Paul* and St. *John*, concerning the riſe, the height and fall of Antichriſt; as alſo St. *Paul* his predictions concerning men in the laſt times, broaching doctrines of divels, forbidding to marry, and forbidding to abſtain from meats as unclean, 2 *Tim.* 3. 2. fulfilled now in Popery, and our ſenſes tell us, that now the times are on us, propheſied long ſince, 2 *Tim.* 4. 3. in which men *will not endure wholeſome doctrine, but turn away from the truth*; All which ſheweth them to be divine Oracles. *Anſw.*

What is the fourth divine property of Scripture? Queſt.

The ſtrong and perpetual oppoſition againſt them from the devil and the wicked world prove them to be divine, for never were any of the writings between heaven and earth ſo maligned as theſe. *Anſw.*

How prove you that? Queſt.

By many reaſons; For *Anſw.*

1. Satan never reſted in any age to raiſe up Hereticks and Seducers to corrupt the Scriptures, as at this time the whole kingdome of Antichriſt and Popery, (in which Satan ruleth and effectually deceiveth) infinitely diſgraceth the *Scriptures*, cavilleth againſt the perfection, purity, ſufficiency and authority of them; ſhutteth them up in obſcure tongues, perſecuting the *Saints* to death for reading them in their known language, and for profeſſing of them.

What is the ſecond reaſon you prove it by? Queſt.

In that he never ceaſed to ſtir up Tyrants utterly to aboliſh the *Scriptures*, had it been poſſible: *Manaſſes* and *Amon* to drive the People to idolatry and to hold them in it, ſought to ſuppreſſe the Book of the Law. *Anſw.*

Antiochus cut in pieces all the Books of the Law that he could come by, and made an Edict, that with whomſoever the Book of the Law was found, he ſhould die, 1 *Maccab.* 1.

Jehoiakim throweth the Roll into the fire, and cutteth it in pieces with a penknife, *Jer.* 36. 23.

A wicked *Dioclefian*, (as *Euſebius* ſaith,) forbade the uſe of the Prophets and Evangeliſts, and burnt them with fire, and it were eaſie to produce a number of ſuch inſtances practiſed by the Antichriſtians of our time.

What other reaſons have you? Queſt.

In that *Satan* never ceaſeth to hinder all men from reading the *Scriptures*, or if he cannot do that, then to moleſt them in reading, by caſting a number of doubts into their mindes, and clouding them with miſts and fogges of infidelity; Let a man read *Plutarch* or *Cicero*, or any prophane Author, and he never ſtumbleth him from believing that there was ſuch an Author, or that theſe were their writings; but let them come to reade the *Scriptures*, what a number of rubs and doubts caſteth he in the way to darken their underſtanding, and to hinder faith? How knoweſt thou that there was ſuch a man as *Moſes*, or as *Paul*, or that theſe were their writings, or that God ſpake to them, or that his *Spirit* inſpired them? *Anſw.*

What is the fourth and laſt reaſon to diſcover Satans malice againſt the Scriptures? Queſt.

In that he prevaileth mightily with the wicked men, and prophane Goſpellers in theſe dayes, not only to deſpiſe the Scriptures themſelves, but to ſcorn the readers of them by the termes of pure and holy Brethren, and Bible-bearers, &c. wherein they bewray their bitterneſſe againſt the Scriptures, and conſequently againſt God himſelf the Author of them. *Anſw.*

But why doth the devil and all his band of wicked men, ſo deadly hate the Scriptures above all other writings? Queſt.

1. Becauſe they ſee that they are of God, and lively reſemble him whom they mortally hate. *Anſw.*

2. They feele in them the Scepter of Chriſt, by which he hammereth down their kingdome.

3. They cannot endure so clear a light discovering all their darkenesse, and so right a rule actually reproving the crookednesse of their wayes.

4. They cannot abide to hear the sentence of their condemnation, no more then a felon to heare the Judge pronounce the sentence for his execution. Now from all this we gather, that that must needs be from God, which the devil and his members do so hate and resist.

Quest. *What is the fifth divine property?*

Answ. God his powerful and watchful preservation of them; for notwithstanding the labour of the devil and his agents to the contrary, the Scriptures have been whole and entire preserved in their original tongues unto this day.

Quest. *Wherein doth the Lords watchful providence over them appear?*

Answ. 1. That he commanded the two Tables to be laid up in the Ark, where they were a long time preserved, and so have the Scriptures been kept in the Ark of the Church till this day.

2. Though *Manasseh* and *Amon* suppressed the book of the Law, yet in *Josiah* his time it was found again in the ruines of the Temple, 2 *Chron.* 34. 15.

3. Though *Jehoiakim* casteth *Jeremiahs* Prophecies into the fire, yet *Baruch* must write them again with many more words, *Jer.* 36. 23.

4. The more wicked men are, and the more that wicked ones rage against the Word, the more it spreadeth and increaseth, and the Word of God cannot be *bound.*

5. The Jewes were superstitiously set to observe the least apices and pricks of the Law, Gods good providence used this their superstition for the safe custody and preservation of the Scriptures, insomuch that *Augustine* calleth the Jewes the Christians Libraries, because they kept precisely the Book of God for us.

Quest. *What conclude we hence?*

Answ. 1. That it was God his watchful eye, which was more vigilant then Satans, and his only power stronger then Satans, which preserved the Scriptures.

2. That therefore the Scriptures are of God, because so strongly and strangely preserved by him, seeing whatsoever the Lord planteth not in his Church, he will surely pluck up.

Quest. *What is the fourth Argument to prove the Scriptures to be from God?*

Answ. It is drawn from the powerful effects of the Scriptures, which discover an unresistible and omnipotent power in themselves; and whatsoever carrieth with it a divine power and efficacy, must needs be from God.

Quest. *Wherein doth this power bewray it selfe?*

Answ. In sundry particulars, as

1. The Scriptures have a divine power, by which men are only led unto God, and therefore they must needs be from God; for as the Sunne is seen only by its own light, and none can discern his body but by his own beames; so none can come to God but by his own light manifested in the Scriptures, *John* 1. 18. *No man hath seen God at any time, the only begotten Son which is in the bosome of the Father, he hath declared him,* Mat. 16. 17. *Jesus answered and said unto him, Blessed art thou,* Simon Bar-jona, *for flesh and blood hath not revealed it unto thee, but my Father which is in heaven,* 1 Cor. 2. 14. *The natural man perceiveth not the things of God, for they are foolishnesse unto him, neither can he know them, because they are spiritually discerned.*

Quest. *What is the second powerful effect?*

Answ. In that the Scriptures carry a spiritual power, directly to work upon the spirits and soules of men in all the faculties; As

1. Never any writing could open the blinde eyes of men, but this, *Acts* 26. 18. *To open their eyes, and to turne them from darknesse to light, and from the power of Satan unto God,* Heb. 4. 12. *The Word of God is quick and powerful, and sharper*

sharper then any two-edged sword, piercing, even to the dividing asunder of soule and spirit, and marrow, and it is a discerner of the thoughts and intents of the heart.

2. Never any could rouze sleepy and dead consciences, but this which is God his voice to *Adam, Where art thou?* God opened *Lydia's* heart.

3. Never any could tame unruly and headstrong affections of men, before like Lions and Tygers, and now made as Lambes, having every high and exalted thought brought into subjection, 2 *Cor.* 10. 4. *The weapons of our warfare are not carnal, but mighty through God, to the casting down of strong holds.* Now these spiritual and mighty effects upon the spirits of men, argue the Scriptures to be the finger of God, resembling his divine Power and Majesty.

What is the third powerful effect? Quest.

It carrieth a mighty power, not only to illuminate, but to convert, and what word can do either of these, but the mighty Word of God? Answ.

How doth this Power appear? Quest.

Because in every Conversion of a sinner is a world of miracles, for light is brought into a *Chaos* of confusion and darknesse, which must be the work of his Word, who said at first, *Let there be light, and it was.* Besides that, a deaf man receiveth hearing, a blinde man his sight, a dead man is raised to life, the rocks rent in pieces, and hell getteth into Heaven. Answ.

But are not other writings of this Power? Quest.

No; other writings may represse corruptions and reform manners, but this reneweth the heart, and converteth the soule, *Ps.* 19. 7. *The Law of God is perfect, converting the soule,* Rom. 1. 16. *The Gospel is the Power of God to salvation unto every believer,* 2 *Tim.* 1. 10. *And hath brought life and immortality to light thorow the Gospel.* Answ.

What is the fourth powerful effect? Quest.

Where it converteth not, it hath a mighty power to convince, harden and confound a sinner, and secretly to slay him whom it quickeneth not, not in it self, but by accident. Answ.

How prove you this? Quest.

1. Because it is a killing letter to the unbeliever, 2 *Cor.* 2. 15, 16. *We are unto God the sweet savour of Christ in them that are saved, and in them that perish,* ver. 16. *To the one we are the savour of death unto death, and to the other the savour of life unto life.* Answ.

2. A rod of Christ his mouth, to break in pieces whom it cannot bend, *Ps.* 2.

3. It is the voice of God, breaking the hardest rocks, and splitting the mightiest Cedars; it sentenceth and judgeth the simple, and prepareth him to Gods judgement.

4. Experience teacheth, that it mightily terrifieth whomsoever would most contemne it.

What is the fifth powerful effect? Quest.

In that the Word, being without all humane power and forces, hath notwithstanding made an admirable Conquest of the world to it self, and against all deviliſh and humane forces, prevailed to bring the world into subjection of it selfe; which plainly sheweth, that it carrieth with it a secret power, above all that is humane; and that can be no other then the power of God himself, whose word it is. Answ.

Explaine this a little. Quest.

It is very clear both in the Law and in the Gospel; for Answ.

1. The Law is most contrary to corrupt nature, yet once written in the heart, it affecteth the heart to the love of it self, and to acknowledge that the Law is good, and just, and holy, while himselfe is sold under sin, *Rom.* 7. 12.

2. The Gospel once received, worketh in the heart an hatred and contempt of

of the world, the denial of a mans ſelf, and of his deare ſins, ſetteth wealth, liberty, name, and life it ſelf at nothing in reſpect of it ſelf, *Phil.* 3. yea, *counteth them loſſe and dung in compariſon of Chriſt*; nay, maketh him to *chuſe rather to ſuffer with the People of God*, as *Moſes*, Heb. 11. and to beare all kinde of exquiſite torments, then to deny or diſclaim any part of it.

Queſt. *What conclude you hence?*

Anſw. That this powerful Conqueſt by the Word cannot be from the world, nor from a word of humane ſpirit or invention, which neither would, nor could perſwade to abandon ſuch dear and neceſſary things.

Queſt. *What is the ſixth powerful effect of Scripture?*

Anſw. A mighty and divine power, both to preſerve that holineſſe and fruits of grace, which it ſelf hath wrought in believers, as alſo to put them in poſſeſſion of that ſalvation which it hath revealed.

Queſt. *How prove you the former?*

Anſw. Becauſe it affordeth them,

1. All the compleat armour of God for their ſafety; the ſhield of faith for defence, the ſword of the Spirit for offence, the ſhoes of preparation againſt temptations and difficulties.

2. Food and refreſhing in their journey towards Heaven; the Mannah and Bread of life, the water of the Well of life, the ſweet fruits of the Tree of life.

3. Phyſick and aſſured conſolation in their weakneſſe and ſickneſſe of conſcience, *Pſ.* 119. *Had not thy Word been my comfort, I had periſhed in my troubles*; All this no humane writing can do.

Queſt. *How appeareth the latter?*

Anſw. Becauſe, *Rom.* 1. 16. *It is the power of God unto ſalvation* to every Believer, and never leaveth the Saints, but continueth with them as the Mannah, till *Iſrael* came into *Canaan*; nay, becauſe of the ſame eternal nature with God, it abideth with them for ever in Heaven; all which manifeſteth them to be from Heaven, and not from men or Angels.

Queſt. *What may we obſerve from the divine Power of Scripture?*

Anſw. 1. When we finde our hearts changed, give all glory to God as the diſciples, *Acts* 3. 12. *Ye men of* Iſrael, *why marvel ye at this, or why look ye ſo ſtedfaſtly on us, as though by our own power or godlineſſe we had made this man go?* Let not man ſhare in this glory.

2. That a man may open the door of his eare to the Word, and his heart not be open, *Iſa.* 6. 9. *Go and ſay to this People, Ye ſhall heare indeed, but ye ſhall not underſtand; ye ſhall plainly ſee, but not perceive*, ver. 10. *Make the heart of this People fat, make their eares heavie, and ſhut their eyes, leſt they ſee with their eyes, and heare with their eares, and underſtand with their hearts, and convert.*

3. That when we come to the hearing or reading of the Word, we ought to come with Prayer, that God would joyne his power, for the perſwading our hearts and ſoules to underſtand and practiſe it.

4. That by this divine Power it is, that the Word of God never returneth in vaine, *Iſa.* 55. 10. It is like the ſnow and the raine, which the earth is often drinking in, and yet bringeth forth nothing but thornes, and therefore is near unto curſing, *Heb.* 6. 8.

Queſt. *What is the fifth and laſt Argument to prove the Divinity of the Scriptures.*

Anſw. It is drawn from many ſtrong teſtimonies.

Queſt. *Which is the firſt of them?*

Anſw. The teſtimony of the whole Church of God, which hath ever witneſſed to the Scriptures, and never queſtioned whether they were of God or no, both in the Church of Jewes and Gentiles is apparent.

Queſt. *Doth then the Authority of the Scriptures depend on the Authority of the Church?*

No,

No, for although the Papists set their Church above the Scriptures, and absurdly will prove the light of Scripture by that which is most obscure and questionable, yet indeed nothing maketh the Church but Scripture, nothing maketh the Church to be known to be the Church but the Scripture; and the question was ever more difficult, which was the Church, then which was the Scripture. *Answ.*

What use is then of the Churches testimony? *Quest.*

The testimony and consent of the Church, is an inducement to move an unbeliever to receive the Scripture; and so *Augustine* being yet a Manichee, said, *He had not believed the Scripture, but for the Churches testimony unto it.* *Answ.*

Which is the second testimony? *Quest.*

The witnesse of innumerable Martyrs, who have sealed the truth with their blood, and joyfully endured the most exquisite torments for avouching the truth of Scripture; so certain were they of the divine authority of it, and in their sufferings were powerfully supported of God above all humane power and strength, and beyond any that ever suffered for Sects or Heresies, *Rev.* 12. 11. *Answ.*

What is the third testimony? *Quest.*

The very witnesses of Heathens and Gentiles, who have borrowed a number of their stories out of the Scriptures, which argueth that they were in their consciences convinced of the truth and authority of them. *Answ.*

What is the fourth testimony? *Quest.*

The sensible experience of believers, who found the divine effects of this Word in themselves. *Answ.*

What effects? *Quest.*

1. Whereas they were blinde before, now they are sure they see, and as the blinde man, *John* 9. affirmed, *This man is of God who hath opened mine eyes; and a wonderful thing it is, that ye know not whence he is that hath opened mine eyes*; So believers wonder that any should make question of the Word. *Answ.*

2. Whereas their hearts were hard as the *Leviathan*, or as the nether milstone, they finde that now they are softened, meeked and melted; as *Josiah's* in reading of the Law.

3. Whereas they loved nothing more then the world, now they are framed to an holy contempt of it, and now their affections are raised to things above, and set on things within the vaile.

4. Whereas they prosecuted nothing more then their own sins and lusts, now they hate, loath and detest them most of all, and themselves for them; Now need they no farther perswasions that the Scriptures are the Word of God, seeing no word of man or Angel could perswade them to such a change.

What is the fifth testimony? *Quest.*

The chief of all, without which all other perswasions are flat and fruitlesse, even the testimony of Gods blessed Spirit, which confirmeth the truth which himself hath inspired in every believing heart. *Answ.*

How doth this appear? *Quest.*

Because he is that anointing, that teacheth all things, 1 *John* 2. 27. *But that anointing which ye have received of him, dwelleth in you, and that Spirit of truth that leadeth into all truth.* John 16. 13. *And is given us of God to make us know the things given us of God,* 1 Cor. 2. 13. *Now we have received, not the Spirit of the World, but the Spirit which is of God, that we might know the things that are given us of God.* The Conclusion is, that he who hath this testimony without all other, this sealeth to him that God is true, and also that this Word proceedeth from him. *Answ.*

What may we observe from this, which we have so fully cleared, namely, that the Scriptures are the Word of God? *Quest.*

Sundry things, as *Answ.*

1. That Popish doctrine and religion is most abominable and blasphemous, both

in caſting infinite diſgrace on the Scriptures, the Word of God; and alſo in that they ſhut them up in unknown tongues, impriſon them in their Colledges and Libraries, and uſe all meanes to keep them from the ſight and knowledge of the common people.

Queſt. *What is their Policy therein?*

Anſw. The ſame that the *Philiſtines* uſed againſt *Iſrael*, when they had ſubdued them; to keep them under their bondage ſtill, they left never a Smith in *Iſrael*, 1 *Sam.* 13. 19. leſt the *Hebrewes* ſhould make them ſwords and ſpeares to turn againſt them, and none of *Iſrael* could ſharpen a mattock, or axe, or weeding-hooke, but they muſt be beholding to the Philiſtines; Thus do the Papiſts at this day, leſt the Scriptures, which are the only weapons againſt them, ſhould be turned againſt themſelves.

Queſt. *What is the ſecond obſervation?*

Anſw. That Teachers muſt preach it as the Word of God, 1 *Pet.* 4. 11. that is, powerfully, plainly, holily, and in the evidence of the Spirit, not in demonſtration of humane wiſdom, or pompe of words, but ſo as the power may be known to be of God, 1 *Cor.* 2. 4, 5. *Neither ſtood my words and my preaching in the enticing words of mans wiſdome, but in plaine evidence of the Spirit, that your faith ſhould not be in the wiſdom of men, but in the power of God.*

Queſt. *What is the third obſervation hence?*

Anſw. That Hearers muſt receive the Scriptures as Gods Word.

Queſt. *How may they do ſo?*

Anſw. 1. If that they eſteem it a perfect rule of faith and life, 2 *Tim.* 3. 16. *For the whole Scripture is given by inſpiration of God, and is profitable to teach, to convince, to correct, and to inſtruct in righteouſneſſe*, verſe 17. *That the man of God may be abſolute, being made perfect to all good works.*

2. If they come with humility, prayer, and godly preparation to heare or reade it, *Acts* 10. 33. *Now therefore are we all here preſent before God, to hear all things that are commanded thee of God.*

3. If they mingle it with faith, *Heb.* 4. 2. *For unto us was the Goſpel preached, as alſo unto them: but the word which they heard profited them not, becauſe it was not mixed with faith in thoſe that heard it*; for, muſt not people believe the Word of God, who is the truth it ſelf?

4. If they lay it up as the truth of God, to frame to the obedience of it, and ſquare their lives exactly to it, *John* 13. 17. *If ye know theſe things, bleſſed are ye if ye do them.*

Queſt. *What is the fourth obſervation?*

Anſw. That ſeeing the Scriptures are cleared to be Gods words and letters to us, in which he hath made his minde fully known to us, we ought by reading them over and over, to acquaint our ſelves with his will there revealed.

Queſt. *What motives have we hereto?*

Anſw. 1. The Heathens were expert in the Oracles of their idols, and ſhall condemn Chriſtians who are ſtrangers to the Will of the true God.

2. The Lord hath revealed his Will tranſlated into our own language, brought it into an eaſie price, into a portable Volume, that we might have it ever in private by us, to converſe in it.

3. Becauſe ſome things are difficult, to exerciſe us the more, he hath erected a publick Miniſtery, and ſet open his free School for the clearing of all obſcurity, and taking all excuſe from us, if as trewants, we will no way increaſe our knowledge.

Queſt. *By what meanes may we increaſe our knowledge in the Scriptures?*

Anſw. Eſpecially by three.

Firſt, put thy faculties ſtill to holy uſe, beſtow thy thoughts chiefely on heavenly things, and ſuch as may binde up thy ſalvation; barren and idle thoughts

are

are like idle drones in an hive, or Idlers in an houſe, which are neither getters nor ſavers, but only ſpenders, no ſavers, but waſters; then apply thine eares to hear holy things, then ſet thy ſpeeches often and ordinarily on the beſt and higheſt arguments; The way to increaſe a ſtock, is to follow a good trade well.

What is the ſecond help? Queſt.

Experience is the beſt Myſtris, and the beſt experience is got by practice; get experience of the Word by conſcionable practice of it, this ſhall make the Word dwell plenteouſly in thee, not as a ſtranger, but as thine own, *John* 7. 17. *If any man will do his Will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of my ſelf.* *Anſw.*

What is the third help? Queſt.

In heavenly commodities, the next way of increaſing our ſelves, is freely to impart them to others, and a man increaſeth his ſtock by often returnes; ſowe liberally, and thou ſhalt have ſeed; water freely, and thou ſhalt have raine: Thou ſhalt quicken thy ſelf by helping others; and as a fruitful heart cannot be without a fruitful tongue, ſo every fruitful Chriſtian walketh as a candle, ready to enlighten and kindle all other, whereby he increaſeth light, and loſeth none. *Anſw.*

The ſixth general Queſtion.

What is this God that muſt be followed out of the words of the text, If the Lord be God, follow him? Queſt.

Whether can we come to know God as he is? Queſt.

The nature of God, as it is in it ſelf, infinite and unſearchable, cannot be found out by any creature, no not the Angels themſelves, who are therefore deſcribed ſtanding before God, covering their faces with their wings, leſt they ſhould be confounded and overwhelmed with the ſurpaſſing brightneſſe of his glory. *Anſw.*

Why, is the Lord dainty of himſelf, or doth he envie us this knowledge of himſelf? Queſt.

No, but 1. Precious things, as Jewels, are not eaſily gotten. *Anſw.*

2. It is impoſſible that the leſſe can comprehend the greater; a ſpoone cannot contain the ſea, and ſuch is our capacity in reſpect of the clear knowledge of God, into the depth whereof the heavenly Angels themſelves, whoſe nature is ſpiritual and ſubtil, cannot dive into.

3. There be many of Gods works which we cannot finde out, nor attain to the knowledge of; who can tell what kinde of thing an Angel is? or what thing the ſoule of man is? or what is the ſpirit of a beaſt? *The judgements of God are unſearchable, deep, paſt finding out*, Rom. 11.33. The joyes of heaven which our ſelves ſhall enjoy are unconceivable, and cannot enter into the heart of man, 1 *Cor.* 2.9. Nay, all the Art and Induſtry of the wiſeſt men cannot finde out the true formes and vertues of the meaneſt creatures, as herbs and plants, &c. much leſſe can we look to attain any perfect knowledge of God himſelf, whoſe inferiour works cannot be comprehended of us.

What followeth from hence? Queſt.

1. That when all creatures have ſet themſelves to ſtudy, and define and ſay, This is God, we may ſay, This is not God; for all finite creatures are too ſhallow to comprehend his infinite Eſſence, neither can it enter into the narrow capacities of men or Angels, none but God knoweth God. *Anſw.*

2. That we muſt be here wiſe to ſobriety, and ſhut our eyes from prying into the ſecrets of God. The Commandment is not to preſume above that is written, and to go beyond is temerity and raſhneſſe; If the Bethſhemites will pry into the Ark to ſee what God is doing, let them look for a ſtroke of above fifty thouſand at once, 1 *Sam.* 6. 19. The Iſraelites muſt ſtand in the outer Court, and not preſſe into the Holy of Holies.

3. That we content our selves with an holy and learned ignorance, and desire to heare no more of him then he hath revealed of himself in the Word. *Moses* himself cannot see the face of God, (that is, his Glory and Majesty,) and live, but his back-parts, a small glimpse of his Majesty he may see, but then the Lords hand must be over him to cover him, *Exod.* 33. 23. In giving the Law, the Lord will be heard, but not seen; none must approach the Mount to pry into him.

Quest. *Then it seemeth not safe for us to enquire nearly after God, or to use meanes of knowledge?*

Answ. Yes, though the knowledge of God, so farre as we may seek or attain, is as if a man should behold some beam of the Sunne thorow a very narrow crevise, yet it is warrantable and necessary both to search and know God, so far forth as he hath revealed himself in the Scriptures.

The ninth Head.

That God is to be known by the Scriptures.

Quest. *How clear you this?*

Answ. 1. Because the Scriptures are his testimonies and testifie of him, *Ps.* 119.

2. Because they speak not of him according to the height of his glory, but intending that we should understand according to our low conceit and apprehension.

3. Though we cannot come to know perfectly what God is in himself, yet we may and must know what he is to us, *John* 17. 3. *This is eternal life, to know, &c.*

4. Though that be the height of our happy expectation to see God face to face, yet we must begin this happinesse here by seeing him in the glasse, which he holdeth before us, 1 *Cor.* 13. 12.

Quest. *What is this glasse?*

Answ. 1. The glasse of his works in Creation and Providence, not sufficient to save, but to make all inexcusable, *Rom.* 1. 20.

2. A clearer glasse is that of the Scripture and Ministery, in which the Spirit revealeth him according to our capacity, not according to himself; for in a glasse we see, not the thing, but a kinde of shadow and image of it: so we see here an image of God, but in obscurity.

Quest. *But by what meanes or helpes may we attain to this knowledge of what God is?*

Answ. The infiniteneſse of Gods nature is best discerned of us, by comparison to some finite creature; for we cannot know any thing of God, but in such glasses and meanes as our selves are capable of, whose brightest knowledge of him is but a resemblance afar off, and not as he is, and after our most curious search, we shall rather say what he is not, then what he is.

Quest. *But may we resemble God to any thing in Heaven or earth?*

Answ. To frame any similitude of God, in action or imagination, or to conceive God simply like any creature, were flat idolatry, and to dethrone him, *Deut.* 4. 15. *Whereunto will ye liken me?*

Obj. *But God hath resembled himself to many creatures, to a King of glory, to an Ancient of dayes sitting on a Throne, to a Man, to a Dove.*

Answ. The Lord indeed for our capacity doth so, that our understanding might rise from things created to the knowledge of the Creatour, but so as in all resemblances.

1. We must conceive some likeneſse, not any equality.

2. Always retain an infinite distance and difference between him and the creature whereto he pleaseth to resemble himself, for else we conceive an Idol confined in the small lines of a creature.

This

This is hard to conceive. Can you give a little light to it? Queſt.
Yes, and that in five rules. *Anſw.*
What is the firſt? Queſt.
We come to the firſt and abſolute being by ſeconds, and the beings of other things; and ſo a man may ſafely riſe from the creature to the Creatour, *per viam eminentiæ*, when whatſoever is moſt eminent in the creature, and neareſt to perfection, is attributed by a kinde of ſimilitude unto God, as wiſdome, love, mercy, juſtice, holineſſe, and the like; but ſo as theſe muſt not be conceived qualities in God, as they are in the creature, but of his eſſence, for *Nihil eſt in Deo, niſi Deus.* *Anſw.*

What is the ſecond rule? Queſt.
To riſe from the creature to the Creatour, *per viam cauſationis*, from the effects to the cauſe, as from the glorious frame of the world to the power of God, from the variety and beautiful order of the creatures to the wiſdome of the Creatour, from his gifts and endowments to his goodneſſe. *Anſw.*

What is the third rule? Queſt.
To riſe from the Creature to the Creatour, *per viam negationis*, when whatſoever is imperfect, diſordered or defective in the creature, all that is denied and removed from God, as mortality, paſſion, change, finiteneſſe; ſo we call God immortal, infinite, impaſſible, immutable, &c. *Anſw.*

What is the fourth rule? Queſt.
That all reſemblances in the world are too ſhort and narrow, as ſo ſmall as is the ſmalleſt flie ſet by the higeſt Elephant; as when a man ſeeth the body of the the Sunne and Moone in a diſh-full of water, where is a little reſemblance almoſt without any proportion. *Anſw.*

Give an inſtance hereof? Queſt.
I inſtance in the aire, which in many things reſembleth the Divine nature, but is infinitely wanting to it. *Anſw.*

1. The aire truly ſubſiſteth, but yet is inviſible: ſo is God.

2. The aire in the Region of it hath a kinde of ubiquity; it is within a man and without him; in townes and in deſerts, in the bowels of the earth, and in the bottome of the ſea; It hath place in the braine, in the heart, ſearcheth the bowels of the belly, herein reſembleth Gods omnipreſence.

3. It is an univerſal creature after a ſort, and yet no man can ſee, hear, touch, taſte, or ſmell it.

4. It is a mighty creature, able to ſhake the earth as a cradle, and make the mountains to tremble, a reſemblance of Gods mighty power.

5. It is a pure and piercing creature, a preſerver of our lives, without which we preſently periſh. It is not diſtempered by any accidental quality, &c. Yet this creature in it ſelf and to us, ſo large, ſo pure and inſenſible, is to God groſſe, narrow, weak, and infinitely wanting; It wanteth life, ſenſe, reaſon, and inward principle of motion, and ſo is a dark reſemblance.

What is the fifth rule? Queſt.
Of all creatures, the Angels nature is the fitteſt created nature to reſemble the high Majeſty of God; and therefore our Saviour deſcribeth God from an Angelical nature, *John* 4. 24. *God is a Spirit*; and this is the deſcription we will reſt upon. *Anſw.*

But is not man a more lively reſemblance of God, ſeeing man was made in his owne image? Queſt.
Man was indeed made in the image of God, with a reaſonable ſoul, indued with wiſdome and underſtanding, wherein he is above all viſible creatures, in which he cometh much nearer God then any below him; but he hath two things which make him not ſo fit a reſemblance as Angels. *Anſw.*

What is the firſt? Queſt.
1. In his ſoul, he hath knowledge with ignorance; truth with errour; wiſdome *Anſw.*

with folly; will with rebellion; affection with passion; every supply with some defect and imperfection: But Angels have truth without errour; power without weakenesse; joy without sorrow.

Quest. *What is the second?*

Answ. Man hath besides, a body consisting of a medly of contrary qualities, a mortall and corruptible body, a compounded substance, wasting and wearing it self, a substance, visible, grosse, palpable, &c. whereas the Angels have no such mortal nature, but permanent, spiritual, stedfast, and like God the same for ever; so that our Lord made choice of the Angelical nature, as fittest to describe God by.

Quest. *What meaneth our Lord by the word (God)?*

Answ. He meaneth God the Father, the Sonne and the holy Ghost, for having immediately before spoken of his Father, he should have said his Father is a Spirit; but he changeth the forme of speech, and saith, God is a Spirit, to teach us that the word *Spirit* agreeth not alone to the Father, but to the Son also and holy Ghost.

Quest. *How is this word Spirit taken?*

Answ. Not personally, but essentially; not for the third person, so called, because inspired from the Father and the Sonne, and for inspiring good motions, but essential and without relation.

Quest. *How may we conceive that Christ calleth God a Spirit?*

Answ. Not that God in proper speech is so, for so God is not a Spirit, no more then he is an Angel or a soul, which is determined, finite, and comprehended in some one place, as every Angel, and every mans soul is; but in borrowed speech, for our understanding, he calleth him a spirit, for sundry reasons. 1. Because he is not a body, and that we should not conceive that any corporeal thing hath place in him; *for a Spirit hath not flesh and bones* (saith Christ;) he is a Spirit, that is, he is not a body.

Quest. *What is the second reason?*

Answ. To shew that he is a being, as a Spirit is, and so would be known to his people by the name *Jehovah*, as one having being of himself, and from himself, and giving being and existence to all his creatures.

Quest. *What is the third?*

Answ. To shew what manner of being he is: as

1. An understanding being and reasonable, having knowledge, wisdome, power, will, all which agree to every spirits nature, as in Angels and souls.

2. A pure and simple being, free from mixture and composition; for so are spirits without matter, parts, forme, subject, accident; for no such properties of bodies can belong to a spirit,

Quest. *What is the fourth reason?*

Answ. Because the nature of a spirit is the most excellent, and so cometh neareſt him of all other, and seemeth to be a middle nature between God and man.

Quest. *How appeareth this?*

Answ. 1. In that though they had a being, as man, yet are now immortal, as God.

2. In that they have their own created nature, as man, but pure spirits void of all mixture, as God.

3. In that they subsist in their being, as man, but incorporeal, as God.

4. In that they are definitively in one place, as man, but also in a moment be any where, as God is every where.

5. In that they are ignorant of some things, as man, namely of Gods Essence, of the day of judgement, but of wonderful knowledge and intelligence, as God, I speak of qualities, but not of any equality.

6. They are every way finite, as man, but perfect in their nature, as God.

Quest. *But yet although this bringeth us as neare the nature of God, as by any creature we can attaine, do we now conceive of God aright?*

No,

No, unleſſe we adde the difference, and the infinite diſtance between himſelf and all his created ſpirits. *Anſw.*

What is that? *Queſt.*

1. Theſe heavenly ſpirits have many excellent perfections, but he hath all; they in a ſmall meaſure, but he beyond all meaſure. *Anſw.*

2. They have them from him, but he from himſelf, being the full fountaine of them, not emptied by his communication or imparting of them.

3. They are excellent in their endowments, but finite, he is infinite in them all; ſo as the noble heavenly ſpirits are infinitely ſhort to expreſſe in any ſort the divine nature.

But may we yet come any nearer? *Queſt.*

Yes, if we adde unto this Spirit ſuch attributes as may fully difference him not onely from all ſpirits humane or Angelical, but from all creatures, then we are come as near him as we can; and in this mortality can approach no nearer. *Anſw.*

What are theſe attributes? *Queſt.*

They are five. *Anſw.*

1. Eternity; He onely is properly eternal, that is, without beginning or ending, 1 *Sam.* 15. 29. He is called the eternity of Iſrael, without all meaſure of time. *Heb.* 9 14. He is called an eternal Spirit.

Are not other ſpirits eternal? *Queſt.*

There is an everlaſtingneſſe of the ſpirits of men and Angels, for having had beginning, they ſhall never have end, but that is a gift, and of grace, and *à parte poſt* (as Schoolmen ſay) in reſpect of future; But God is a Spirit, abſolutely eternall in his Eſſence and in his nature; and *à parte poſt & ante*, before everlaſting, without beginning, without ſucceſſion, innovation or termination; In regard of which eternity, as being a vaſt ocean, the little drop, which we call time, vaniſhing into nothing; and ſo farre is the eternal Spirit beyond all ſpirits of men and Angels. *Anſw.*

But where is a beginning, there is time: In God there is beginning, for the Sonne and holy Ghoſt have their beginning from the Father. *Obj.*

A beginning is twofold, { 1. *Ordinis*, of order. 2. *Temporis*, of time. *Anſw.*

They had no beginning in reſpect of time, for that ſhould have excluded eternity, but onely a beginning of order, which ſtandeth in eternity, the Son being in time as eternal as the Father.

What gather you from Gods eternity? *Queſt.*

That clear diſtinction of this uncreated and creating Spirit from all created ſpirits of men and Angels, *Pſal.* 90. 2. *God from everlaſting*, ſo not they; That we ſhould not inſiſt or content our ſelves with ſuch things as time can onely afford us, but faſten upon him that is eternity, and upon that eternal happineſſe with him. *Anſw.*

What it the ſecond attribute? *Queſt.*

Infiniteneſſe and unmeaſurable greatneſſe, to which nothing can be added, unto which no bounds, meaſure or limits may be admitted; all other creatures are finite in holineſſe, wiſdome, life, glory, but he is infinite in all theſe. *Anſw.*

What gather we from hence? *Queſt.*

Two things. *Queſt.*

1. That he is incomprehenſible, and paſſeth all bounds of created mindes and underſtandings, and ſo cannot be fully conceived of us, nor of any, but of himſelf.

2. That if he be above all the minde can conceive, much more beyond all that any picture can expreſſe; the Image-maker cannot confine him within the narrow lines of any Image.

What is the third property of this Spirit, incommunicable to ſpirits, humane or Angelicall? *Queſt.*

Omni-

Answ. Omnipotencie and infiniteneſſe of power, to whom nothing is impoſſible, *Luke* 1. 37. Other ſpirits are potent Angels, *which excell in power*, Pſal. 103. 20. but he is omnipotent, the Almighty power of this Spirit diſtinguiſheth him from all other ſpirits.

Queſt. *Wherein?*

Anſw. 1. In that it is Eſſential, for whatſoever God doth, is in and by his own Eſſence: but theirs is a quality.

2. In him it is original, in them derived; for this is that beginning of all power in the creature.

3. In him it is abſolute, whereby he can do whatſoever he will; in them it is limited, that they can do but what he will.

4. In him it is infinite, not onely in regard of his infinite being, nor onely in regard of infinite objects, which he hath done, and can do, but alſo in regard of the powerful manner of effecting things; for he never did any thing ſo powerfully, but he could have done it more powerfully; he never made any thing ſo good, but he could have made it better.

Now this power belongeth to no created nature, for there is but one infinite and one omnipotent.

What learne we hence?

Queſt. 1. That howſoever the power of all creatures may be letted by impediments

Anſw. from doing us good, yet nothing can be an impediment to hinder his power for our good.

2. To commit our ſelves unto him who is able to do for us above all we can ask or think, and to keep for us what we commit unto him.

Queſt. *What is the fourth property?*

Anſw. Omnipreſence; This Spirit is every where included, no where excluded, *Pſal* 139. 7. *Whither ſhall I go from thy Spirit?* he is purely and ſimply by his Eſſence and preſence every where, *a God at hand, and farre off*, a God in the mountains and in the valleys; a God within all things, but conteined of nothing; a God without all things, but ſuſtained of nothing; a Spirit dwelling every where, but without ſenſe or motion.

Obj. *But he dwelleth in heaven, and therefore is not every where.*

Anſw. In reſpect of his Eſſence he is every where, but in regard of the bright manifeſtation of his grace and glory he is ſaid to dwell in heaven; Thus alſo he is ſaid to be farre from the wicked, not in reſpect of Eſſence, but the manifeſtation of his favour and grace.

Obj. *But God departed from* Saul, *and he returned to his ſervants; and now God is not*

Anſw. *where he is departed, and was not where he is returned.*

God departeth and returneth, not by motion of Eſſence, but of effect; nor by change of place, but by change of his action, and declaration of ſome mercy where he is ſaid to returne, and of his juſtice where he is ſaid to depart.

A man in a boate thinketh the banke moves, though that be unmovable, and all the motions in the boate; ſo God moveth in regard of his effect in us, himſelf abiding unmovable, he moveth and changeth all things without any motion or change in himſelf.

Obj. *But to be in all places and no place is a contradiction, which agree to God.*

Anſw. To be preſent in all places as an adjunct in a ſubject, is contradictory to being in no place; but to be as an infinite being in all finite beings, or to be, as the cauſe of all cauſes in all effects, is not contrary to the being confined or contained in no place, becauſe the former is after a bodily manner, but this later after a ſpiritual.

Queſt. *What learne we hence?*

Anſw. The groſſe blindneſſe and blaſphemy of the Romiſh Synagogue.

1. Their idolatrous ſeeking after mediatours and Saints of interceſſion, becauſe they muſt not come to the King, but by the Court and Courtiers; whereas the

the King is nearer us, then either their Court or Courtiers; and he hath appointed us to come by no Mediatour but Jesus Christ.

2. Their grosse superstition in prayer, they cannot pray untill they stumble into a Church, as if God were not more surely in the temple of a faithful heart, then within stone walls and timber.

3. They must make long and tedious pilgrimages to the Holy Land, and visit *Jerusalem*, *Rome*, and other special places and Saints, as if God were nearer those places then others, or as if he had not commanded us to lift up pure hands in every place.

4. They must pray to the East, as if prayers made into the East were sooner heard, or as if God were not as near the West as the East, being every where.

May we observe any instruction hence? Quest.

Yes: *Answ.*

1. That no place can hinder him from doing us good.

2. In every place to fear his presence, and avoid sin, the Judge is present even to the thoughts, set thy self ever in his sight, as *David*, walk with God as *Henoch*.

3. Be sincere in all thy course; he filleth all places either to comfort or confound.

What is the fifth incommunicable property? Quest.

Only this Spirit is unchangeable, *Matth.* 3. 6. *I am God, and am not changed,* *Answ.* *James* 1. 17. *In him is no shadow of change.*

What is the reason of this? Quest.

1. Because his Essence is every way infinite, and can no way move or change, *Answ.* but is what he is, alwayes the same.

2. If he were any way changed, it were for better or worse; but not to be worse, for then he should passe from perfect to imperfect, and cease to be God, nor to be better, for then formerly he was lesse perfect, and so not God.

What gather you hence? Quest.

That wherein he is infinitely beyond all created natures, even Angelical *Answ.* souls; Angels were changeable from purity to apostasie, from spiritual life to spiritual death, but God is a Spirit unchangeable.

But Angels and souls after the day of judgement shall have an immutable nature; *Obj.* *then this is not such a difference.*

1. They are immutable by grace, but God by nature and Essence. *Answ.*

2. Their immutability is dependant by gift, not of themselves; but God is independent, absolute, and of himself, and so the distance is yet infinite.

What is the second thing you gather from hence? *Answ.*

That as God is unchangeable in his nature, so he is Quest.

1. In all his properties, ever-living, ever-wise, ever-holy, &c.

2. In his decrees, his counsels must stand, *Isa.* 46. 10.

3. In all his promises, *Matth.* 24. 35. *Heaven and earth shall passe, &c.*

4. In all his saving gifts of grace, *Rom.* 11. 29.

What is the third thing you gather hence? *Answ.*

The baseness of Image-mongers, that resemble God by any pictures, because Quest. they change the glory of the immutable God into the similitude of a mutable creature, *Rom.* 1. 23.

What is the fourth and last thing gathered hence? Quest.

1. Our own duty, to grow up in the image of God here, and get good evidences from heaven, where we shall by God be made immutable too, and have the *Answ.* image of God perfectly restored unto us, and be unchangeable in body and soul.

2. To hasten our selves hence in holy desires, being in the middest of so many changes in this life, wherein we are subject to so many alterations.

But what light have you by this discovery? Quest.

Much more then before, for now I can gather a clearer description of God, *Answ.* which much satisfieth me, because it setteth him in his own height and excellency above all creatures.

Queſt. *How?*

Anſw. God is a Spirit eternal, infinite, omnipotent, omniſcient, unchangeable; and all theſe are proper to himſelf, not communicable to any creature, no not Angelicall.

Queſt. *What may we profitably obſerve from this diſcourſe?*

Anſw. Sundry things.

1. That we can better know God by the excellencies that flow from him, then by the incomprehenſible excellencies that are in him; and it more inflameth our love to him, to know what he is to us, then to know what he is in himſelf. Learne him thus, to grow familiar with him by frequent prayers, conference and meditation, and that is the moſt uſefull knowledge. *Moſes* by often conference with God, had a ſhining glory ſet on his face; ſo we by converſing with him, ſhall daily ſee more of him, and he ſhall ſee more of himſelf in us.

Queſt. *What is the ſecond obſervation?*

Anſw. That whatſoever is made or ſet up by man, cannot be God; whatſoever is material cannot be God, for he is a Spirit. Let Heatheniſh and Popiſh Smiths make choice of Iron, Braſſe, Wood, Gold or Silver, or Bread to make their gods of; can they convert theſe into Spirit? and let them put it into any forme of Man, Beaſt or Bird, or any Creature, is it not a lie, an Idoll, ſeeing God is a Spirit, which who can forme? Who ever ſaw? A piece of bread conſecrated, were it thereby changed into fleſh? (which is impoſſible without a miracle) yet it is not changed into a Spirit, and ſo cannot be God, nor capable of divine adoration.

Queſt. *What is the third obſervation?*

Anſw. To reſt upon this being, and to enjoy all things in him, and him in all things, ſo ſhall our joyes neither change nor periſh, being grounded in him who is ever conſtant and everlaſting; Dagon is no God, becauſe no Spirit; if he fall, how ſhall we ſtand by him? if he ſtand, how ſhall we move by him? If he cannot help him ſelf, how ſhall he help us? and ſo of all Idols.

Queſt. *What is the fourth obſervation?*

Anſw. That though we ſee God obſcurely here below, as *Moſes* ſaw the Land of *Canaan* afarre off, in *Dan* or *Beerſhebah*, or ſome bordering towne; yet when we come into that heavenly *Canaan*, when we ſhall come into that City of the great King, we ſhall ſee a thouſand times more of his glory, power, and riches, and behold him as he is, that is, enjoy him, as we ſhall be in that glory capable, and as our faith can deſire; then ſhall we ſay as the Queene of *Sheba* of *Solomons* glory, *Half of it was not told me in mine own Countrey.*

The ſeventh and laſt queſtion inquireth of the manner of following the Lord, ſince our text enjoyneth us to follow him.

The tenth Head.

Of worſhipping God aright.

Queſt. *What is the right manner of worſhipping or following God?*

Anſw. Our Saviour expreſſeth it in our former text, *John* 4. 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and truth.*

Queſt. *What is the ſcope of that place?*

Anſw. It is twofold.

1. Our Saviour would caſt down both Samaritan worſhip, which was a meere carnal worſhip deviſed of themſelves, in which was neither Spirit nor truth, as alſo the Jewiſh worſhip, ſtanding partly in external rites and rudiments, partly in ſhadows and figures.

2. He would ſet up the true ſpiritual worſhip, that Spirit might put down rites and ceremonies, and truth might take place of all thoſe types.

Queſt. *What is it to worſhip God in Spirit?*

Anſw. To worſhip him without that fleſhly and ceremonial worſhip, either corruptly deviſed by man, or which was for a time holily inſtituted by himſelf.

But

But do you call the worship of Gods ordeining carnal? Quest.

Yes, and so the Scripture calleth it; All the ceremonies of the Law are called *carnall rites*, *Heb* 9. 10. And the whole ceremonial Law *a carnal Commandment*, Heb. 7. 16. and called *flesh* in the Apostles opposition, *Gal.* 3. 3. *Having begun in the Spirit*, will you *end in the flesh*, that is, in fleshly doctrine without the Spirit? Answ.

Why is it called carnal? Quest.

1. Because the Ceremonies were all outward and bodily actions, *Heb.* 9. 10. which stood *in meats and drinks, and divers washings, and carnal rites* onely, untill the time of reformation. Answ.

2. Because it was a transitory worship, onely for a time, *Heb.* 7. 16. The Law of Levitical Priesthood was called a *carnall Commandment*, because it was to be disanulled, whereas the spiritul worship of the Testament is perpetual, and not alterable to the end of the world.

3. Because the Ceremonies reached no farther then to the purging of the body and the outward man; they sanctified onely touching the purifying of the flesh, *Heb.* 9. 13. but could not make holy concerning the conscience of him that did serve, *Heb.* 9. 8

4. Because outward Ceremonies are much more pleasing to the flesh and carnall mindes then inward spiritual worship; You shall have a Pharisee out-runne all that God commanded in the Ceremonies, and be precise and punctual there; but in the Moral Law and spiritual worship most careless and unconscionable.

How then could God accept that worship, or they be saved by it, if it were a carnal worship, without Spirit and truth? Quest.

Yes: 1. Because it was of Gods own institution, and so pleased him. Answ.

2. It was ordained onely for a time, and fitted for a people, that could not rise beyond weak and beggerly rudiments, to last till Messiah, and so long pleased God, but after hated and rejected.

3. It was not without Spirit and truth, for the Lord thorow that weake and elementary worship called them to the spiritual; neither was it accepted farther then it had Spirit and truth.

How appeareth this? Quest.

In that, though that rude people was held under the burden of many external rites, yet the chief of all that the Lord required, was to love the Lord with all their hearts and souls; And he ever required among them obedience, and not sacrifice in comparison. *Hosea* 6. 6. He desired *mercy and not sacrifice, and the knowledge of God more then burnt-offerings*, *Micah* 6. 8. *He hath shewed thee O man, what is good, and what the Lord requireth of thee; Surely to do justice, and to love mercy, to humble thy self, and to walke with thy God*, 1 Sam. 15. 22. *Hath the Lord as great pleasure in burnt-offerings and sacrifices, as when the voice of the Lord is obeyed? Behold, to obey is better then sacrifice, and to hearken is better then the fat of Rams.* Answ.

What difference is then between us and them? Quest.

Christ being now glorified, we have more ample spirit, and the Ministery of the Spirit alone; we are come to another Mount, to Spirit and truth without ceremonies and shadows; but they had Spirit and truth wrapped up in Ceremonies, shadows and obscurity. Answ.

What is meant by worshipping God in truth? Quest.

1. To worship God not onely in truth and heart, without hypocrisie; But Answ.

2. To worship him without shadows and figure, which pointed at the truth, but were not truth.

But what conditions are required to that right worship which is done in Spirit and truth? Quest.

1. The person must be spiritual, renewed by the Spirit of God; There can be no spiritual worship but from a regenerate man; first make the tree good; No Grapes are from Thornes, no Figs from Thistles. Answ.

2. The rule must be spiritual, it must be grounded and directed by the Word, for no worship pleaseth God but what himself prescribeth; mans devices, mans precepts, Canons of Churches, nor Decrees of Councels, nor humane lawes, nor torments must force any worship besides that in the Word, *Matth.* 15.9.

Quest. *What is the third condition?*

Answ. The motion must be spiritual, it must be moved by the Spirit as the principal Agent and first mover, not onely in describing it, but especially in directing and assisting.

Quest. *How prove you this?*

Answ. 1. Our preaching must be in the Spirit, *Rom.* 1.9. Whom I serve in the Spirit, or Ministery of the Spirit.

2. Our prayers must be in the Spirit, *Ephes.* 5.18. *Be filled with the Spirit*, 1 Pet. 3.21.

3. Our receiving of Sacraments must be the service of our spirit, *1 Cor.* 11.28. A man must examine himself.

4. Our singing of Psalmes must be in the Spirit, with grace in the heart, *Eph.* 5.19. *Speaking unto* your selves *in Psalmes, and Hymnes, and spiritual Songs, singing and making melody to the Lord in your hearts*; And so in the rest.

Quest. *What is the fourth condition?*

Answ. The manner must be spiritual; we must not do onely what God requireth, but in God's manner; a good duty must be done well.

Quest. *What is the manner of worship, good and spiritual?*

Answ. When it is attended with four vertues or graces, as

1. When it is done in sincerity and soundnesse, without reigning hypocrisie, *Matth.* 15.18.

2. With faith, *without which it is impossible to please God; for he that cometh to God, must believe that God is, and is a rewarder of them that seek him*, Heb. 11.6.

3. In love of God, which is the summe of the first Table; for *if a man should give his body to be burnt, and want love*, all is nothing, and this love will uphold the heart with chearfulnesse to perseverance.

4. In love of man, for God will be worshipped according to both Tables, and will have this love to him expressed in loving of his image, and will have us leave our gift at the Altar, *and go first, and be reconciled*, Matth. 5.23,24.

Quest. *What is the fifth condition of spiritual worship?*

Answ. The end must be spiritual; the worshipper must propound purity to himself, a good and spiritual end.

Quest. *What is that?*

Answ. Not vaine glory, or private aimes, but Gods glory directly; the pleasing of God, and the saving of his own soul.

Obj. *But why must all divine worship be in Spirit and truth?*

Answ. 1. Because our text saith, *God is a Spirit*, his worship must be suitable to his nature.

2. God being a Spirit, setteth his eye upon the spirit and heart principally, 1 *Sam.* 16.7. He seeth not as men see, he looketh upon the heart.

3. All external worship separated from internal, is hypocrisie, and bodily exercise that profiteth nothing, 1 *Tim.* 4.8.

4. The Lord knoweth, that is, approveth no work, but the work of his own hands, and heareth no voice from us, but the voice of his own Spirit, *Rom.* 2.29. He praiseth those that are Jewes inwardly.

Obj. *But if God will only be worshipped in Spirit and truth, it seemeth we need not perform any outward or bodily service.*

Answ. 1. Our text doth not say that he must onely be served in Spirit and truth.

2. It is Law in the order of the Commandments, requireth first and chiefly internal worship in the first Commandment, but not onely; for the second Commandment requireth external and bodily worship.

3. The

3. The Lord hath created, redeemed and ſanctified thy ſoule and body to his own uſe, and muſt be glorified in both, which is the Apoſtles reaſon, 1 *Cor.* 6. 19. *Glorifie God in body and ſpirit, for they are his.*

4. The Lord hath ordained a bodily and outward worſhip, and alſo ſome ſignificant ceremonies, to exerciſe our outward man and ſenſes.

Explaine this a little. Queſt.

1. He hath ordained viſible Sacraments, the ſignes of inviſible grace. *Anſw.*

2. He hath appointed publike aſſemblies, in which we muſt publikely preſent him with the worſhip of our bodies as well as of our ſoules.

3. He calleth for the ſervice, not of our heart only, but of the tongue, in our Prayers, Praiſes, Confeſſions, ſinging of Pſalmes, and of our eare in hearkening to his Word; and the ſervice of our eye in beholding what is done in the Sacraments, being a viſible word.

4. He hath appointed ſeemly geſtures, as bending the knee, of lifting eyes to heaven, &c. as neceſſary to our ſpiritual ſervice.

What may we obſerve from all this diſcourſe? Queſt.

Sundry things, as *Anſw.*

1. Whatſoever muſt be worſhipped with divine worſhip, muſt be a Spirit; whence muſt needs fall all image-worſhip, for whatſoever is bodily, ſenſible, or repreſented by any figure or ſhape, that is no Spirit, and conſequently no God.

2. And hence it followeth, that the Romiſh Church, worſhipping Images, worſhip not God, but the devil, *Rev.* 9. 20. Of them is ſaid, *And the remnant of the men which were not killed of the plague, repented not of the works of their hands*; that they ſhould not worſhip divels, and idols of gold, and ſilver, and braſſe, ſtone and wood, which neither can ſee, heare, nor go.

But they ſay they worſhip not the Image, but God in the Image. *Obj.*

1. It is falſe; they formally worſhip the Images themſelves, with the ſame worſhip which is due to that it repreſenteth. *Anſw.*

2. To worſhip God in the ſimilitude of a Calfe in *Aarons* time, and *Jeroboams* time, is called a worſhip of devils. And though they ſay they neither worſhip the Image, nor a falſe god in it, yet theſe pretences will not excuſe them, but in worſhipping the Image of their Judge, or falling down before a picture of God the Father, they worſhip ths devil as ſure as the Heathen, who worſhipped *Venus*, or the idolaters who bowed the knee to *Baal*.

3. And this convinceth the Church of *Rome* of horrible idolatry, in advancing the humanity and bleſſed body of Chriſt into the room of God, and putting a conſecrated Hoſt into a box, aſcribe that divine worſhip into it, which belongeth only to the infinite and eternal Spirit; and aſcribe Omnipreſence to it, which is incommunicable to any creature, whereas the body of Chriſt glorified hath fleſh and bones, as a Spirit hath not, and this fleſh and bones muſt be confined in one place only, as other mens fleſh and bones are, and therefore cannot be every where in the Sacrament, and though whole (Chriſt) is to be adored, yet no fleſh in it ſelf.

But God can make it ſo. *Obj.*

1. God cannot be ſaid to do that which he will not do, and he will not do what his Word is againſt. *Anſw.*

2. *A poſſe ad eſſe*, that is, from poſſibility to being is no looſe argument.

3. There is no need of the Omnipreſence of Chriſts Humanity, becauſe he is preſent in his Spirit, which is a more conformable and glorious preſence.

What is the ſecond obſervation? Queſt.

That Romiſh Religion, as it worſhippeth not God a Spirit, ſo it is without all ſpirit and truth. *Anſw.*

How will this appear? Queſt.

Anſw. 1. Becauſe in ſtead of Gods Commandments, they obtrude the precepts canons and decrees of men; the matter of their worſhip is not ſpiritual; humane ſpirit is the author of it, and ſo it is a carnal worſhip; Nay, they profeſſe their traditions to be of equal authority with the Scriptures, and that the Scriptures are imperfect without them.

2. Becauſe it is a ceremonial and humane worſhip, patched up of ceremonies partly Jewiſh, and partly Heatheniſh, and altogether external, without ſpirit and truth, or motion in the heart, wherein the worſhip of the New Teſtament ſtandeth.

3. Becauſe it is a device meerly invented to take up, and pleaſe all the ſenſes, and pull them from ſpirit and truth. There are brave ſights for the eye, ſhining gold and ſilver, and curious images; ſweet cleanſing for the ſmell, muſick and organs for the eares; and as there is all that a carnal man can delight in, ſo there is nothing but that a carnal man will willingly perform, who never can abide ſpirit and truth.

Queſt. *What followeth hence?*

Anſw. That Romiſh worſhip is not Chriſtian, but Antichriſtian, which by an heap of ceremonies hath deſtroyed the power of Piety, and caſt out the very heart of truth and inward worſhip; For

1. Chriſtian worſhip is ſimple and ſpiritual; as for external and viſible ſignes and teachers, Chriſt left only two for our eyes to be intent upon, Baptiſm and the Lords Supper; and the more other external ſignes men invent and impoſe on the Church, the more they pull us from Chriſtian worſhip, and bring us nearer the Jewiſh.

2. The Fathers were wont to ſay, *The more ceremonies, the leſſe truth, and the more ſignes, the leſſe ſpirit*; Chriſt appointed *ſigna pauciſſima, intellectu auguſtiſſima, obſervatione caſtiſſima.* Aug. de doct. Chriſt. lib. 3. cap. 9.

3. All external things in Chriſtian worſhip muſt incite the Spirit, and not drown and captivate it. But as Satan never more laboured in any thing then to bring back the ceremonial Law into the Primitive Church, after that God had abrogated it: ſo hath he mightily prevailed in this Apoſtate Synagogue, which every way much exceedeth the ceremonial worſhip of the law, as might appear in their Prieſts veſtments, in their Church-muſick, in obſervation of dayes, times, a number of faſts, meats, garments. In the multitude of their ſignificant ceremonies, in the ſtate and pompe of their Prelates and ſolemnities, in infinite ſuperſtitious ceremonies, in all which they farre exceed the Jewes.

Queſt. *What is the third obſervation?*

Anſw. That the truth of all ſhadows muſt be under the Goſpel, ſeeing we have the Spirit and truth of all that cerimonial and vailed worſhip.

Queſt. *Make this ſomewhat plainer.*

Anſw. 1. If that they had circumciſion in the fleſh and in the letter, we muſt have the true circumciſion of the heart, and ſo be Jewes within, *Rom.* 2. 29.

2. If they had the ceremonial Paſſeover, and muſt keep that Feaſt with unleavened bread; we muſt get Chriſt our Paſſeover ſacrificed for us, and *keep the Feaſt, not with the old leaven of maliciouſneſſe and wickedneſſe, but with the unleavened bread of ſincerity and truth*, 1 *Cor.* 5. 8.

3. If they had the legal propitiatory ſacrifices, and blood ſprinkled for the ſanctification of the fleſh, and their legal waſhings and purifications for ceremonial uncleanneſſe; *Let us draw near with a true heart in aſſurance of faith having our hearts ſprinkled from an evil conſcience, and waſhed in our bodies with pure water*, *Heb.* 10. 22. The Holy Ghoſt is compared to water from his effect of cleanſing and ſanctifying.

4 If they had their legal Peace-offerings, and Euchariſtical ſacrifices in teſtimony of thankfulneſſe; Let us by Chriſt offer the ſacrifice of praiſe alwayes to God, that is, *the fruits of the lips which confeſſe his name. To do good and to diſtribute*

ſtribute, forget not, for with ſuch ſacrifices God is well-pleaſed, Heb. 13. 15. and ſo in all the reſt.

What is the fourth obſervation? Queſt.

That the greateſt part of the world worſhip not God aright, becauſe they worſhip him not in Spirit and truth. *Anſw.*

How prove you this? Queſt.

I. Becauſe no unregenerate man can perform any true worſhip, for he is no ſpiritual worſhipper. *Anſw.*

1. What is of fleſh is fleſh.

2. He wanteth the Spirit to kindle his ſacrifice.

3. He wanteth faith, whereby alone it is preferred in Chriſt, and ſo accepted.

II. No hypocrite can worſhip God aright, for he can bring any thing but Spirit and truth; he can bring his lips, but not his heart; his body, but not his ſpirit; his outward geſture and action, but not his inward motion and affection; he can poure out words, but no prayers; ſorrow, but not repent.

III. The ſuperſtitious perſon thinketh that a right worſhip received by tradition from his Fathers and Anceſtors; ſo the Samaritane, becauſe his Father worſhipped in that mountain, would worſhip no where elſe; he looketh not to the rule, and whether it be commanded, whether it be done in faith, love, a ſincere manner, or to a ſound end, without which it ſhall be ſaid, *Who requireth theſe things at your hands?*

IV. The formal Goſpeller contenteth himſelf with

1. Such a worſhip that he findeth; and goeth on according to the manner of the State, and taketh his Religion on truſt, without trial or examination, and indeed worſhippeth as the Samaritanes, he knoweth not what. 2 *Kings* 17. 20. *The Nations did after their ouſtome, they ſerved the Lord, and ſerved their images alſo, ſo did their children, and their childrens children, as their fathers did, ſo did they to this day.*

2. Or elſe walketh according to his good meaning, ſeeking God after their own heart, and after their eyes, after which they go a whoring, *Numb.* 53. 19.

3. Or elſe pleaſeth himſelf with a forme of godlineſſe, denying the power of it.

Now if beſides all falſe worſhippers without the Church, we joyne to them all

1. Natural men.

2. Hypocrites.

3. Superſtitious perſons.

4. Formal Profeſſors within the Church; it will appear that God is truly worſhipped but of a few.

What is the Concluſion of all this? Queſt.

That our conſtant care be to unite our ſervice, yea to joyne our ſelves to him in our ſpirit, who is a Spirit, and delighteth in ſpiritual performances: for elſe his Kingdome hath no place in us, which ſtandeth not in outward obſervances, but in the inward motions and endowments of believing hearts, who are renewed in the ſpirits of their minde. *Anſw.*

The Creed of the Apoſtles.

After thoſe fundamental Queſtions reſolved, we are to explain the Articles of Faith, which our ordinary Catechiſme ſaith we are bound to believe, and theſe are comprized in a ſhort ſumme or forme, which we call the Apoſtles Creed, whereof we muſt premiſe ſome generals concerning the whole, before we can ſo profitably come to the particular explication of the ſeveral Articles.

But why do you explain the Creed before the Law, which ſeemeth to be the firſt in nature? Queſt.

Not

Anſw. Not becauſe the law was not before it, for that was written in *Adam's* heart in innocency, who knew no Creed; but becauſe, being to teach Chriſtians in the ſtate of Chriſtianity, faith muſt go before good works.

Queſt. *What are the general things conſiderable in the whole Creed to be premiſed, before we come to the ſeveral Articles?*

Anſw. Foure things.

1. Concerning the name.
2. The manner or forme of doctrine.
3. The matter in general.
4. The uſe, to incite { 1. Our Attention. 2. Our Affection.

Queſt. *What is conſiderable in the name?*

Anſw. Sundry Queſtions, as

Queſt. *Why it is called a Creed or Symbol?*

Anſw. For ſundry Reaſons.

1. *Symbolum* being a Greek word, ſignifieth a note, ſigne, ſignification or teſtimony of ſome other thing; for ſo the water in Baptiſme, and the bread and wine in the Supper, are called ſymbols or ſignes, being divine repreſentations and teſtimonies of the body and blood of Chriſt. Thus the Creed is a note, or profeſſion, or ſignification of Chriſtianity, and a teſtimony of Chriſtian Religion.

2. The ſame word ſignifieth a ſhot after a feaſt, and St. *Auguſtine* thinketh, that *Symbola* cometh of συμβάλλειν, which ſignifieth a collation or recollection of many parcels or pieces together into one whole ſumme; and even ſo is the Creed, a ſhort and ſummary Confeſſion, conſiſting of many ſeveral Articles; and as a ſhot is a reckoning or payment, coming out of the purſes of many gueſts, ſo this ſummary abridgement of faith cometh out of the writings of all the Apoſtles.

Queſt. *What is the third reaſon?*

Anſw. The ſame word ſignifieth a ſhort watch-word, or a privy ſigne or token by which ſpies or enemies are known from companions or fellowes in Armies; as alſo a badge and colours in warre, by which ſouldiers of one Army are diſtinguiſhed from thoſe of another Army; even ſo the Creed, as a ſhort word of faith, and brief Epitome of the Goſpel, is as a military watch-word, by which the ſouldiers of Chriſt acknowledge themſelves mutually, and the Profeſſion of it is a manifeſt Badge or Enſigne, by which a Chriſtian ſouldier fighting under the colours of Chriſt the great General, is diſtinguiſhed from all Infidels, Hereticks, Idolaters, Pagans and enemies, that fight in another band againſt Chriſt.

Queſt. *Whether is the Creed of the Apoſtles compiling?*

Anſw. No, though the Canoniſts by an old tradition held the contrary.

Queſt. *What tradition is that?*

Anſw. They ſay, becauſe the Apoſtles were to depart into all the world, they were in the ſame houre inſpired by the Holy Ghoſt, to compoſe this Creed, by adding every one his part; and *Ruffinus* giveth a reaſon, That being abſent and diſperſed, they might alwayes have a ſhort rule, both of the faith they were to preach to others, and of their unanimous conſent and agreement in the ſame faith, againſt all hereticks and oppoſites; and in proceſſe of time, *Durandus* and others tell us, which ſeveral Articles were brought in by which ſeveral Apoſtles, as *Peter* the firſt, *John* the ſecond, *James* the third; and yet they agree not among themſelves in their reckoning; and from hence the Popiſh Painters hope they may be as bold ſo to deſcribe them, as thoſe grand Authors.

Queſt. *But this ſeemeth to be true.*

Anſw. It is neither true nor probable, for

1. Why might not Gods Spirit inſpire any one of them, to deliver the rule of faith, as well as all together?

2. Why

2. Why is not the Creed canonical Scripture, and apart of it, if it were compiled by any or all the Apoſtles?

3. Some words and phraſes are in this Creed, not found in all the writings of the Apoſtles, as that of the Catholique Church, and that of Chriſts deſcent into hell.

4. The Apoſtles Catechiſme conſiſteth of two parts, *The doctrine of faith and love*, Heb. 6. 12. and 2 *Tim.* 1. 13 And if the Apoſtles compiled this, why inſerted they no Article concerning love or good works?

5. How could the ancient Fathers ſuppreſſe this Creed, till about the four hundreth year after Chriſt, if the Apoſtles had left it to the Church for that purpoſe?

But if it be not the Apoſtles Creed, why is it called ſo? Queſt.

1. Becauſe it containeth an Epitome of all Apoſtolical doctrine, and is drawn out of their writings. *Anſw.*

2. Becauſe of the agreement of every part of it with their doctrine and confeſſions.

3. For the greater credit and authority, for being near the times of the Apoſtles and Apoſtolick men, it hath credit above all Creeds and writings of all men ſince the Apoſtles, and hath attained ſuch undoubted authority among all Chriſtians, as that it hath been ſealed and ratified by the blood of innumerable Martyrs.

But is not the Creed Scripture? Queſt.

No, though the matter of it be taken out of the Scripture. *Anſw.*

What is the difference? Queſt.

1. The Scriptures have Divine Authority, the Creed hath Eccleſiaſtical Authority above all writings. *Anſw.*

2. The Scriptures are divine, 1. For matter. 2. For word. 3. For order; for all theſe are immediately from God; but the Creed is divine only for matter, the words and order are humane.

But if the Church of the New Teſtament wanted this Creed for ſundry hundreds of years, and the Church of the Old Teſtament wanted it altogether; how did the ancient believers, wanting a rule of faith? Queſt.

1. They had both faith and the rule of faith, and wanted not ſome compendious abridgement of it; Sure it is, they had the matter of it in the Scripture though they had not this rule and ſymbol in this order of words. *Anſw.*

2. Their rule of faith could not be ſo perſpicuous and comfortable to them, as ours to us, for they profeſſed their faith in Chriſt to come in the fleſh, to ſuffer, to riſe, to aſcend; but we in Chriſt already come, dead, riſen, &c.

3. The Articles of faith, all were the ſame in the Old and New Teſtament in ſubſtance, not in reſpect of the manner of delivery, or their perſpicuity.

How may we profitably apply this diſcourſe? Queſt.

Hereby we may, and ought to provoke our ſelves to three duties. *Anſw.*

What is the firſt? Queſt.

To praiſe God that our Sunne is ſeven times brighter then theirs, *Iſa.* 30. 6. In the Old Teſtament their light was as the Sunne in the dawning, but ours as the Sunne at noon-day; their Sunne was in their horizon, ours in our meridian. *Hab.* 2. 13. Now knowledge is increaſed, ſo that *the waters cover the ſea.* *Anſw.*

What is the ſecond duty? Queſt.

To acknowledge our priviledge, *Luke* 10. 24. Many Kings and Princes deſired to ſee and heare the things we enjoy, but could not, 1 *Pet.* 1. 10. The Prophets ſearched after the ſalvation come unto us, as if it had not come unto them, in compariſon, 1 *Kings* 18. 44. The cloud was to them as a mans hand, hath now covered the heavens, *Ezek.* 47. 3, 4. The waters coming under the ſanctuary, which unto them reached but unto the ancles, unto us is an impaſſeable ſtream, in reſpect of fulneſſe and clearneſſe of meanes and Miniſtery. *Anſw.*

Quest. *What is the third duty?*

Answ. To see that our graces be answerable to the meanes of knowledge, 2 *Pet.* 1. 6. Joyne *with knowledge temperance, patience, godlinesse,* and *ch.* 3. 18. *Grow in grace, and in the knowledge of Jesus Christ.*

Quest. *But how may we excite our selves to increase in knowledge and answerable obedience?*

Answ. By these considerations.

1. So much as a man knoweth of a thing, so much may he enjoy of it, and the dependant comforts, and no more; the comfort cannot exceed his knowledge, therefore *grow in holy knowledge, and grow in comfort.*

2. *To whom much is given, of him much shall be required*; where the Lord soweth liberally, he expecteth to reap liberally.

3. The first step of blessednesse which the Lord pronounceth to his disciples, is, *Blessed are your eyes, for they see, and your eares, for they heare*; *and blessed are they that heare the Word of God and keep it.*

4. What a judgement shall overtake us, if in so clear exhibition of Christ, we come short of the ancient believers in the Old Testament, both in knowledge and conscience? wo be to such negligence, and no blessednesse shall be to their eyes, who live now in ignorance as in the dark, and know as little, as if Christ had not appeared.

The eleventh Head.

Wherein is treated of the Apostles Creed.

Quest. *What is the second generall to be considered?*

Answ. The manner of propounding the doctrine, being delivered by way of Answer or Confession, from whence the whole Creed is called *The Confession of our faith*, to every Article whereof is prefixed, *I believe.*

Quest. *Why was it put into this forme?*

Answ. The Apostles themselves in their writings left occasion, from whence holy men after them reduced it into this forme, for the Apostles in baptizing persons of yeares, used to ask this question, *Do you believe?* To which the answer was, *I do believe, &c.*

Quest. *How doth this appear?*

Answ. In *Acts* 8. 37. *Philip said to the Eunuch, If thou beleevest with all thy heart, thou mayest be baptized*; whereto he answered, *I beleeve that Jesus Christ is the Son of God.* And this the Ancients used to ask men of yeares presenting themselves to baptisme, as we do now children, *If they did beleeve*, who answered at first in a very short forme, till after many heresies springing up, gave occasion for a larger explication in that forme, which we have now to explain.

Quest. *What observe you out of this forme?*

Answ. That every Christian must make Profession of his faith, and say, *I believe.*

Quest. *How prove you this?*

Answ. 1. By testimony.

2. By reason.

Quest. *How do you prove it by testimony of Scripture?*

Answ. *Rom.* 10. 10. *With the heart a man believeth, and with the mouth confesseth to salvation*, 1 Pet. 3. 15. *Be ready to give a reason of the hope that is in you.*

Quest. *What are the reasons?*

Answ. 1. Because the Spirit within will enforce us to speak in Confession, 2 *Cor.* 4. 13. *I believed, and therefore I spake*; fire within will break out.

2. Christ himself made a good Confession before *Pontius Pilate*, 1 *Tim.* 6. 13.

3. *He that confesseth Christ on earth, shall be confessed of Christ before God and his holy Angels*, Mat. 10. 32.

Doth

Doth Profeſſion of faith argue a true believer? Queſt.

No, unleſſe it be a ſound Profeſſion. For Anſw.

1. Every one can ſay the Creed, but *all men have not faith*, 2 *Theſ.* 3. 2.

2. The devils can make a Profeſſion of faith, *Mar.* 1 24. *Thou art Chriſt the Son of the living God.*

3. Hypocrites may go very farre in Profeſſion of faith, as did *Judas*, *Demas* and *Simon Magus*, Acts 8. 13.

4. The bad ground ſhooteth forth into

1. Very good works, and large commendation of the way of God.

2. Affections warme and commendable, love of good men and good things, joy in the Word, Miniſters, good ſociety for a long time.

3. Seemly actions, and many fruits of hearing, praying, conference, obedience, here is a ſeeming external Profeſſion, but all unſound.

But what then is the difference between ſound and unſound Profeſſion? Queſt.

1. In the ground; the one is grounded in the love of the Lord Jeſus, and in love to the truth, the other in ſelf-love and ſelf-reſpects. Anſw.

2. In the time and end; the one looketh to Gods Word, and obedience to the Commandments, how he may glorifie and pleaſe God; the other looketh at men, how farre he may pleaſe them in his Profeſſion, and no farther.

3. In the properties; the one is meek and humble, 1 *Pet.* 3. 15. *ready to anſwer every man for his good*, the other is proud and vain-glorious; the one is bold and couragious, the other daſtardly, fearful, timorous.

4. In the object, which is the Goſpel; the one imbraceth it becauſe it is the Goſpel. and glad tidings of eternal good by Jeſus Chriſt; the other, ſo farre as it bringeth temporal profits or reputation, which he loveth and looketh after more then the other; he will embrace Chriſt ſo farre as he may gaine by it; And this is the Profeſſion of ſuch Subjects and Courtiers, which for their Lord and Princes ſake, readily change their minde and religion as they pleaſe.

But by what meanes may I come to make ſound Profeſſion? Queſt.

1. Get knowledge in ſome meaſure of the principles of Religion, for no man can believe in any meaſure, that doth not believe in ſome meaſure. Anſw.

Then it ſeemeth that no man may put off the knowledge of theſe principles from himſelfe? Queſt.

No; for the Miniſter muſt not only teach faith, but profeſſe alſo the ſame faith that little children do, only in a more exact knowledge of the Articles, and in a farther degree of faith. And common Chriſtians muſt not ſay that theſe high myſteries belong to the learned, but every one muſt underſtand, that he may ſay truly, *I beleeve.* Anſw.

What is the ſecond meanes? Queſt.

To expel falſe confidence and pride of heart, which is a choak-weed of faith and grace, for the houſe of true faith is an humbled ſoul; it dwelleth in a contrite heart, and though it be no eaſie thing to beleeve, it is eaſie to preſume of faith; In which preſumption Satan ſeldome diſturbeth ſelf-deluders. Anſw.

What is the third meanes? Queſt.

To labour for ſelf-denial, *Luke* 9. 23. *And Jeſus ſaid unto them, If any man will come after me, let him deny himſelf, and take up his Croſſe daily, and follow me*, which is a renouncing of carnal wiſdom, ſelf-love, and ſupports of nature; for a deceitful heart carrieth commonly a treacherous purpoſe, to ſave his own ſtake by ſilence or denial of, or betraying the truth. But we muſt eſteem it a wrong way, by ſaving our ſelves to leave the truth in the plain field, for he that hath thus ſaved his life hath loſt it. Anſw.

What is the fourth meanes? Queſt.

To make Chriſt thy treaſure, thy wealth, thy chief joy, to get contentment Anſw.

in naked Chriſt, yea to labour to eſteem the Croſſe of Chriſt with *Moſes*, greater treaſure then the wealth of a Kingdom, *Heb.* 11. 26.

Queſt. *What is the fifth meanes?*

Anſw. To uſe diligence in the ſetting and grounding of thy faith, alwayes fortifying the weakneſſe of it; for it is not wit, nor learning, nor courage of nature, that will or can lead us from before ſuch adverſaries as we may be drawn before for the truths ſake, but a firme rooting and ſtabliſhing in the faith, *Mat.* 7. The wiſe builder muſt eſpecially look to his foundation, and then *let raine fall, windes blow, and floods beat, the houſe ſhall ſtand, and the gates of hell ſhall not prevaile againſt it.*

Queſt. *What is the ſixth and laſt meanes?*

Anſw. To get a juſt price of the truth now in the peace of it, and magnifie it above all things, as the Lord doth; for what hope of them to ſpeak or plead the truths cauſe in time of trouble, that have no heart and tongue for it in time of peace? well may we know, what they would do in the trouble of the Goſpel, that now in the triumph of it, envie, oppoſe, reſiſt, diſtaſte godly Preachers and Profeſſors.

Queſt. *But why ſay we not in our Profeſſion of Faith, (We beleeve,) as well as in the Lords Prayer we are taught to ſay (Our Father) but, I beleeve?*

Anſw. 1. To expreſſe the nature of ſaving faith, which is a ſpecial faith, and maketh ſpecial application, *Rom.* 10. 9. *If thou ſhalt confeſſe with thy mouth, and beleeve with thy heart*; And therefore every Article of the Creed muſt be conſidered, not hiſtorically, ſo devils apprehend them and tremble; but with application.

Queſt. *What is the ſecond reaſon?*

Anſw. Becauſe every man muſt live and be ſaved by his own faith, *Hab.* 2. 4. not by the implicite faith of the Church, or of any other man.

Queſt. *But is not our faith called the common faith?* Tit. 1. 4. *and therefore we muſt believe as the Church doth.*

Anſw. It is the common faith in reſpect of publication to the whole Church, but it is a ſpecial faith in reſpect of the application and apprehenſion of every particular believer; *My Lord, my God; who died for me.*

Queſt. *What is the third reaſon?*

Anſw. Becauſe no man can be ſure of another mans faith; in which caſe he muſt be led only by the judgement of charity, not of certainty; of his own faith every true believer may make a certain Profeſſion, and ſay, *I believe*, but not of anothers, 1 *Pet.* 3. 15. *Be ready alwayes to give an anſwer of the hope that is in you.*

Queſt. *What is the fourth reaſon?*

Anſw. That every believer might be provoked to ſeek the ground of his faith ſetled every one in himſelf, and ſoundly to try and examine himſelf, leſt he be deceived, while he profeſſeth, *I believe*, 1 Cor. 11. 28. *Let every man examine himſelfe*, 2 Cor. 13. 5. *Prove your ſelves if ye be in the faith.*

Queſt. *What is the fifth reaſon?*

Anſw. To diſtinguiſh the Creed from a Prayer; we pray for others, and ſay, (*Our Father*) but we muſt believe for our ſelves, and ſay, *I believe.*

Queſt. *But how can I ſay, I believe, ſeeing every Article is above reaſon? can I believe that which I cannot ſee nor comprehend?*

Anſw. Every Article muſt be conceived to be above reaſon, but not againſt reaſon; They are above the reach of reaſon, even high myſteries not to be meaſured, or curiouſly diſputed by reaſon or ſenſe; *for bleſſed is he that hath not ſeen, and yet hath believed*, yet no Article is againſt reaſon or deſtroying it.

Queſt. *How prove you that?*

Anſw. In the myſtery of the Trinity, which is the higheſt above our reach or reaſon, that one ſhould be three, and three to be one, which is moſt unconceiveable

ceivable to reason; not to fight against reason, is thus declared, for though it be impossible that one should be three, and three should be one, if one and three be considered the same, and in the same respect; yet in a divers respect it may be fitly conceived, that the Father, Sonne and holy Gost are three in person, *and these three are one*, not in person, but in Essence and nature.

What do you gather from this profession? Quest.

1. In that the word (*I beleeve*) must be added to every Article, we gather that Christian faith goeth beyond both that which ignorant people call a good hope, as also beyond that implicite faith of the Romane Church; for every man must expresse both explicitly and personally which is his own faith, *Hab.* 2.4. *Answ.*

2. That every Christian must not onely believe all those Articles to be true in themselves, which reprobates and Devils do, but to be true to himself; for the sweet fruit and comfort of them is, that these benefits belong not onely to others, but to my self in special; as, That the benefit of Gods power and providence belong to me; The vertue of Christ his Incarnation, Death, Resurrection, Ascension, sitting at the right hand of God, belong to me; That I am a member of the Catholick Church, and in that communion shall have the priviledge of Remission of my sins, and life ever-lasting.

3. That the holy Ghost worketh in my heart by the Word, that he is sent into my heart to enlighten me, to sanctifie me, to knit me fast unto Christ my head; to comfort me, to enable me, to pray with strong cries, to preserve me in the state of holinesse, and my saving graces wrought in the new birth, that they be never lost totally or finally, but according to his promise to abide with me for ever.

4. Every Christian professeth the right application, not of one Article, but of every one; for

1. Faith is copulating, that is, a chaine of many links, whereof he that hath one, cannot but have every one.

2. He cannot believe the middle, that believeth not the first, nor the first, that believeth not the last; for he cannot believe God his Father, that believeth not that he will give him an everlasting inheritance, nor believe an inheritance, but from the hands of a Father; as in a chaine, break one link, and the whole chaine is broken.

The third general thing, The Matter.

What general thing is considerable in the matter of the Creed? Quest.

That the whole Creed containeth a perfect rule of all things to be believed to salvation, and that all sufficient and necessary truths are contained in it. *Answ.*

But there are many points of great weight to be believed, not mentioned in the Creed; as, The Doctrine of Predestination, of God his Providence, of Original sin, of Sanctification of nature, of Damnation, of impenitent sinners. Of good works, and many such, how then is it a perfect rule?

All things properly concerning faith are included in this rule, though not mentioned, which we shall more easily conceive in five rules.

Which is the first? Quest.

In the things or Articles which we must believe, we must also believe the whole manner and all the circumstances of it, which are expressed in Scripture. *Answ.*

How do you explain this rule? Quest.

In three instances, of { 1. Creation. 2. Incarnation. 3. Passion of Christ. *Answ.*

1. In the Article of Creation, we must believe it to be done in the same order, manner, and time that the story expresseth.

That Article commandeth us to believe; that by the Word of God the heavens were made, *Heb.* 11, 3. without any other instrument.

That the light was the firſt diſtinct creature, *Gen.* 1. 3.
That all the creatures were made in ſix dayes.
That man was made laſt of all, and the woman of man, *Gen.* 1. 26.
That God inſpired man with a living, immortal ſoul.
That he inſtituted a Sabbath, or day of reſt.
That he made all things of nothing, Heb. 11. 3.
That he made all things very good, Gen. 1. 31.
That the third Heavens were made as well as any other, *Heb.* 11. 10. And ſo all the reſt of the ſtory concerning that Article.

Queſt. *What is the ſecond inſtance?*

Anſw. The Article of Incarnation, wherein we are bound to believe all the circumſtances revealed, *Chriſt manifeſted in the fleſh.*

1. The place where Chriſt was born, at *Bethlehem*, Micah 5. 2. Matth. 2. 6.

2. The fulneſſe of time, *Gal.* 4. 4. In the time of *Auguſtus*, Luk. 2. when the Scepter was departed from *Judah*, Gen. 49. 10.

3. The manner, which was baſe and mean, *Zach.* 9. 9. In a ſtable, not a palace, a crib for a cradle.

4. The manifeſtation to *Anna*, *Simeon*, to the ſhepherds by Angels, to *Herod* by the wiſe men, to the wiſe men by an extraordinary ſtarre, *Matth.* 2. 2. All theſe and other circumſtances are implied in the Creed, though not ſpecified.

Queſt. *What is the third inſtance?*

Anſw. The Article of his paſſion, wherein we are bound to believe, not only that he ſuffered under *Pontius Pilate*, but,

1. That he was a moſt innocent Lamb of God, oppreſſed by violence and falſe witneſſes.

2. That the occaſion of his death was,

1. By the malice of Satan.

2. By the covetouſneſſe of *Judas.*

3. By the envy of the Scribes and Phariſees.

4. The ignorance of the people; *For had they known, they would not have crucified the Lord of glory.* Acts 4.

3. All the reſt of the circumſtances concerning his apprehenſion, accuſation, condemnation, irriſion, Paſſion, in which he was pierced, crowned, ſcorned, prayed, yielded up the ghoſt, with thoſe miraculous events in the Sunne, earth, graves, and are not expreſſed in the Rule, yet implied in the Creed.

Queſt. *What is the ſecond Rule?*

Anſw. In every Article, we muſt believe in the whole, every part of it, and whatſoever is annexed to it.

Queſt. *Explaine this Rule?*

Anſw. In the Article of Chriſt his Paſſion, we muſt believe not onely his bodily ſufferings, but alſo that *he made his ſoul an offering for ſinne*, *Iſa.* 53. 10.

1. That he died not onely a temporal death, but he ſuffered the ſorrows of the ſecond death which made him crie, *My God, my God, why haſt thou forſaken me?*

2. In the Article of his Conception we muſt believe the hypoſtatical union of the two natures, from the very firſt moment of his conception, never to be ſeparated in all eternity, *Iſa.* 7. 14. *Luke* 1. 35. *The holy thing which ſhall be borne of thee, ſhall be called the Sonne of God.*

3. In the Article of his ſitting at the right hand of God, we muſt believe his Interceſſion for us, one maine uſe of it, not expreſſed in the Creed, but neceſſarily implied, *Rom.* 8. 34 *Who ſhall condemne? It is Chriſt which is dead, yea, or rather that is riſen againe, who is alſo at the right hand of God, and maketh requeſt alſo for us,* *Heb.* 7. 25. Chriſt *is able alſo perfectly to ſave them that come to God by him, ſeeing he ever liveth, making interceſſion for them.*

Queſt. *What is the third Rule?*

Anſw. That in every Article we muſt believe the fruit of the thing, as well as the thing it ſelf.

Ex-

Explaine this Rule. Queſt.
I explaine it thus. *Anſw.*

1. In the Article of Chriſts Paſſion, we muſt believe the removing of our ſins, the appeaſing of Gods wrath, the ſatisfaction of his juſtice, the bearing away the curſe upon himſelf, and ſetting open for us the gate of heaven; for all theſe are immediate fruits of it, *Iſa.* 53. 4,5,6 *Gal.* 3. 13.

2. In Chriſt his Reſurrection we muſt believe the fruit of it in our own reſurrection, both from ſinne in the firſt reſurrection, *Rom.* 6. 4. and from corruption and immortality in the ſecond, 1 *Cor.* 15. 53.

3. In Chriſt his Prieſthood, we muſt believe that every one of us are made Prieſts to God, to offer up every where clean offerings, as *Mal.* 1. 11. *From the riſing of the Sunne, unto the going down of the ſame, my name is great among the Gentiles, and in every place incenſe ſhall be offered unto my name, and a pure offering, for my name is great among the Heathen, ſaith the Lord of Hoaſts;* Revel. 1. 6. *And hath made us Kings and Prieſts unto God even his Father.*

4. In Chriſts Aſcenſion, that we ſhall alſo aſcend, *John* 14. 3. *And if I go to prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, there may you be alſo,* Heb. 6. 20. Col. 3. 1. *If ye be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God.*

What is the fourth Rule? Queſt.
That in all the Articles, with every Antecedent we muſt believe alſo the Conſequent. *Anſw.*

Explaine this Rule. Queſt.
1. In the Article of Creation, we muſt believe the work of Gods providence and preſervation of his whole workmanſhip, *Acts* 17. not as a Ship-wright, that having made a ſhip, leaveth it. *Anſw.*

2. In the firſt Article, if we believe there is a God, we muſt alſo believe that he hath revealed himſelf in his Word and works. If we believe that he is our Lord, we muſt believe that we muſt yeeld abſolute obedience to him, *James* 4. 12. he is our only Law-giver; If we believe he is our Father, we muſt believe our ſelves to be ſons by adoption, and that we muſt honour him as a Father, *Mal.* 1. 6.

3. In the Article of remiſſion of ſinnes, we muſt believe the mortification of our own nature, which neceſſarily followeth and attendeth it; for ſinne is no where covered, but it is alſo cured, 1 *Cor.* 1. 30. *But we are of him in Chriſt Jeſus, who of God is made unto us wiſdome, and righteouſneſſe, and ſanctification, and redemption,* 1 *Cor.* 6 11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified.*

What is the fifth and laſt rule. Queſt.
That in every of them, whatſoever we believe in the affirmative, we are bound to believe the contrary in the negative. *Anſw.*

Explaine this rule? Queſt.
1. In the Article of Creation, we are bound to believe, that nothing giveth being to it himſelf, and that nothing is eternal, but God that giveth being and beginning to all things. *Anſw.*

2. In the Article of Chriſt his Aſcenſion, and ſitting at Gods right hand we muſt believe that Chriſt is not bodily in the Sacrament, or in the Maſſe, but that the heavens muſt containe him untill his ſecond coming again, *Acts* 3. 21.

3. In the Article of remiſſion of ſinnes, we muſt diſclaime merit which is moſt contrary to mercy, *Rom.* 11. 6. *If it be of grace, it is no more of works, or elſe were grace no more grace; but if it be of works, it is no more of grace, elſe were works no works.*

4. In the Article of life ever-laſting to believers as we muſt believe, that ever-laſting death is prepared for unbelievers, *Matth.* 25.

5. In that he is Jeſus, that there is no other Saviour, Meritour, Mediatour of men, Saints or Angels, *Acts* 4. 12. 1 *Tim.* 2. 5.

By

By this we ſee in ſome mahner the extenſion of this ſhort rule, and that it containeth whatſoevet is neceſſary to ſalvation.

Queſt. *What uſe may we make of this diſcourſe?*

Anſw. 1. To note a difference between the *Creed* and *Decalogue*, both reveale God unto us, but this leadeth us to the ſaving knowledge of him.

The Law ſheweth him a chief God in himſelf, in his power and juſtice, but this what he is to us in his Sonne; That ſheweth him a mighty God in the work of Creation, this a merciful God in the work of Redemption and 2. Creation; That revealeth him a moſt juſt God, this a moſt merciful Father.

That calleth for faith in God, this for faith in Chriſt.

2. In that all things neceſſary are contained in this Rule, we ſee here is a fit inſtruction for all ſorts of hearers, here is milke for babes in the propoſition of this Doctrine, here is ſtrong meat for men in the Expoſition; here is a ford, where a Lamb may wade, and a ſtreame, in which an Elephant may ſwim.

3. In that we have here a perfect rule of faith, then nothing is to be believed, but what is contained or implied in the ſame; for therefore it is the Apoſtles Creed, becauſe it containeth the ſumme of the Apoſtles Doctrine in all things neceſſary to be believed.

Queſt. *What followeth hence?*

Anſw. That we are not bound to believe any unwritten traditions, what authority ſoever they pretend, nor any doctrine ſtrange to the Scriptures and to this rule, as namely, ſuch as are their feigned Purgatory, their ſacrilegious Maſſe, the merits of works, the Popes Supremacie and Pardons, the Churches voice above the Scriptures, and ſuch traſh, all contrary to this rule.

Queſt. *What is the fourth obſervation?*

Anſw. We may ſee how farre moſt men are from a ſound underſtanding of this rule, and much more from ſound applying of it to themſelves; he is not a good Chriſtian preſently, that can repeat all theſe Articles, which moſt of us can do; but he who with ſound judgement, application and affiance, believeth, in every Article the circumſtance with the ſubſtance, the parts with the whole, with the matter the fruits, as well as it ſelf, with the Antecedent the Conſequent, and in every Affirmative renounce the Negative, *& contrá.*

Queſt. *What is the fifth obſervation?*

Anſw. We ſee hence what great need we have to practiſe two duties.

Queſt. *Which are they?*

Anſw. 1. To depend on the Miniſtery, for the better underſtanding of our rule, and the ſeveral contents of it, ſeeing the greater meaſure of underſtanding we can attaine, the greater will be the meaſure of our faith, and conſequently of our comfort; an under degree of faith hath ſome comfort, and this ſmoaking flax ſhall not be quenched, but a great flame hath great brightneſſe, heat and comfort.

Queſt. *What is the ſecond duty?*

Anſw. To adde to the uſe of the meanes, fervent prayer.

1. In want of faith, for it is given to believe.

2. In weak faith, for ſtrength, as the Diſciples, *Lord, increaſe our faith*; the poor man, *Lord, I believe, help my unbelief.*

3. In ſtrength of faith, underprop it with prayer, for the ſtrongeſt faith is weak enough.

Queſt. *What is the fourth general to be conſidered in the Creed?*

Anſw. The uſe and neceſſity of this Doctrine to excite our attention and affection unto it, and this is manifold.

Queſt. *What is the firſt uſe?*

Anſw. In that it is (as Saint *Ambroſe* calleth it) *Clavis Scripturæ*, that is, a Key of Scripture, wherein many things are difficult to our dull underſtanding, which yet are as neceſſary for us to know by the way to heaven, as to come to heaven. Now as the Key of ſome ſtately Palace leadeth into the inner roomes and chambers;

to

to see the wealth, and to come to the treasures that are within, so the knowledge of the Creed is a Key to let us into the inner roomes of the Scripture, that we may with much fruit and delight behold the treasures of wisdome laid up in them; and more easily attaine the sense and use of Scriptures, both for the information of our mindes, and reformation of our manners.

What is the second use? Quest.

That it is *Schola Christi*, the Schoole of Christ; for nature teacheth no Article of Faith, but the first concerning God, and that now very obscurely, and to leave men without excuse: but here Christ is the onely Doctor of such mysteries as the Angels admire: here are manifested the greatest of Gods works of wonder, not in the first creation, but in the second creation and redemption of mankinde; for this Creed is a short summe or *manuale* of the Gospel. *Answ.*

What is the third use? Quest.

That it is a *paterne of wholesom words*, 2 *Tim.* 1. 13. A rule to teach by, a rule to believe by, a rule to live by, and most necessary to be ever in our hand. *Answ.*

Why is it so necessary? Quest.

1. Because of the fickleness of our nature, and our proneness to imbrace and affect new devices and conceits in matter of Doctrine, the Lord would furnish us with some known truths and principles which we must stick unto; and withall the Church of God hath acknowledged before us, and with us at this day. *Answ.*

2. Because of the weakness and corruption of all our powers and faculties; for as our mindes and understandings are not able to reach divine and supernatural truths; so our judgement and faculty of discovering are not able since the fall to trie truth, but are wonderful defective in differencing between truth and falsehood; and therefore it is very necessary that we should have ever in our hands a certaine ground, rule and measure to trie doctrines by.

3. Whereas false teachers and doctrines were to abound in the Church of the New Testament, we have need of a right rule, which is *Index sui & obliqui*, the measure both of it self and of that which is crooked, *Matth.* 24. 24. 1 *Tim.* 4. 1. both to discerne false doctrines, and to fence our selves against them; and this doth the Creed in all doctrines of Faith, both declaring the truth, and manifesting errour and falsehood.

What is the fourth use of the Creed? Quest.

That it is *Armatura Christiana*, a Christian Panoplie or armoury, from whence he may well furnish himself with weapons of proofe both against the temptations of Satan, and Heresies broached by his instruments. *Answ.*

How do you prove the former? Quest.

By opposing to all objections of Satan, several Antidotes out of this Creed or Catholicon. *Answ.*

Give some examples hereof. Quest.

Thou art a sinner, what shift canst thou make with all thy sins, having broken every law, and involved thy self in all the Curses due unto sinne? *Obj.* 1.

But my rule teacheth me, that God is become my Father, who is much in sparing; That Christ died and was made a curse for me, that I might be an heir of blessing, that it is a prerogative of the Church to have remission of sins, whereby both terrors of Conscience are represt, and fear of damnation remedied. *Answ.*

But thou art to passe a strict and dreadfull judgement, wherein the justice of God shall be revealed from heaven against all the unrighteousnesse of men impartially. *Obj* 2.

But my rule teacheth me, that my Saviour, my Head, my Husband, shall be my judge; he that hath redeemed me at so dear a price, will not *Answ.*

lose his part in me, nor his price paid for me.

Obj.3. *But thou must die, when all this is done, and be turned into dust and rottennesse, and*
Answ. *thou hast no fence against death.*

Yes, my rule telleth me, that Christ by his death hath vanquished my death, by his burial hath sweetened my grave, by his resurrection wil raise up my dead body, and through death will bring it to life everlasting.

Obj.4. *But thou hast many earthly losses and crosses upon thee, much contempt and disgrace cast on thee, very few friends that are able or willing to help thee; or perhaps bodily diseases, or paines afflict thee; are these signes of Gods favour, or of a man confident in God? Why rather doest thou not despaire, but entertaine a Doctrine, of which no reason can be given, nay against sense and reason?*

Answ. No, but my rule teacheth me,

1. To believe above, and beyond all sense and reason, as *Abraham* did; I must believe, and *Faith is of things not seene*, Heb. 11.1.

2. That in all my losses and wants, I want not God my Creatour to preserve and sustaine his own work.

3. In all my contempt and disgrace, I suffer not so much as my Christ crucified, who was then the Sonne of Gods dearest love.

4. That in the failing and want of friends,
   1. God my Father will not faile me.
   2. Christ will not faile to be my Redeemer.
   3. The holy Ghost will not faile to be my Comforter.
   4. All the communion of Saints will not faile in their fruitfull friendship.

5. That diseases, sickness, paines, are the hand of the Father, who pulleth down the house to set it up stronger, and that in the resurrection this body shall be quit of all infirmities and diseases, made like the glorious body of Christ.

Thus out of this rich Cabinet of the Creed, the believer can make way thorow all temptations, being furnished to answer all questions that can be objected.

Quest. *How prove you that out of the Creed all Heresies are foiled?*
Answ. First, by Reason.
Secondly, by Instance.

The Reason; Because this rule of Faith in things of Faith, is the touchstone and triall of truth, and that is onely gold that abideth this triall; all else is chaffe and stubble, which the fire shall consume

Quest. *Shew it in Instances.*
Answ. I shew it thus.

1. Popish Heresie holdeth the very body of Christ to be a piece of bread made by the Baker; but the Creed contrarily teacheth, that it was borne of the Virgin *Mary*, that it ascended into heaven, and now sitteth at the right hand of God till his coming to judgement.

2. Popish Herisie teacheth to merit pardon and remission of sinnes; Our Creed teacheth us, that Christ by suffering merited remission of sinnes for us, and the Lords Prayer teacheth us to pray for pardon of sins.

3. Popish Heresie teacheth, that no man knoweth whether his sinnes be remitted, or whether he shall be saved, but that he must doubt still to avoid presumption; but the Creed teacheth us to believe remission of sinnes, and faith is contrary to doubting.

4. Popish Heresie teacheth, upon pain of damnation to believe in all things as the Romane Church believeth; but the Creed teacheth us to believe a Catholike Church, and to believe as that believeth, which cannot be the Church of *Rome*, unlesse they can prove a particular Church to be an universal, a finger to be an hand, an hand to be the body, and a little part to be the whole; unlesse they can thrust *Orbem* in *Urbem*, and such an one as may be questioned whether it be part of the whole or no.

What is the fifth and last use of the Creed? Quest.

To be *militare symbolum*, a badge of a Christian, a signe of distinction, plainly differencing a Christian from all Heathens, Turks, Jews, Infidels, yea from all other professions and Religions in the world. Answ.

What may we gather from this use of the Creed? Quest.

Sundry observations. Answ.

First, that our Church is falsely accused to be heretical by the Romish Synagogue, seeing we firmly hold and believe the whole Creed, and symbol of the Apostles, and so hold the foundation laid by the Prophets and Apostles.

For, 1. An heretick is he, that professing Christ, maintaineth an errour against the foundation, with obstinacy.

2. If we should defend and justifie by works a daily sacrifice for satisfaction for sinne, mediation or intercession of Saints, we were then surely hereticks.

What is the second observation? Quest.

That the maine points of Popish Religion, wherein they contend with us, with fire and faggot, are heretical doctrines and Antichristian delusion; such are Answ.

Justification by Works.

Invocation of Angels and Saints.

The Pope's Supremacie.

The Sacrament of the Masse for the sinnes of the quick and the dead.

How can you prove this? Quest.

Because, if these were Apostolical, or the Pillars, and grounds of Religion as they affirme them, how came it to passe, that they were left out of the Apostles Creed, yea out of all other Creeds made by Churches and Councels for many hundred years after Christ? It were an intolerable errour, in framing a confession of faith, to omit the mention of the maine points and rules of faith. Answ.

What is the third Observation? Quest.

That every Minister must in all Doctrine of faith keep close to this rule; *Moses was faithfull in all the house of God*, 2 Tim. 1. 13. *Heb.* 3. 5. because he did all in the Tabernacle, *according to the paterne in the Mount*; Nay, Christ himself kept himself to this rule, saying, *My Doctrine is not mine, but my Fathers that sent me*, *John* 7. 16. If the Pastor should lose his hold of the grounds of truth, what hope that the people should hold them? if darkneſse be on the mountains, what is in the valleys? Answ.

What is the fourth observation? Quest.

That as this rule must be taught to the younger sort, so no man must think that these principles belong onely to children, but the most ancient and grown Christians must carefully acquaint themselves with this Doctrine, and not think it too low for them. Answ.

What reason give you hereof? Quest.

1. Because we deliver the same Doctrine of Faith to young and old; If there be any difference, it is in the manner, which here is more brief and plain, to help the weakneſse of understanding, and supply memory. Answ.

2. As he that buildeth an house, though he be laying on the roof, he must not depart from the foundation, so the Christian, be he never so ripe and expert, he must be sure to lay all on this foundation; and as a learned man must not forget his letters, or his Grammar, because he learned them, when he was a childe; no more must an ancient beleever forget his grounds, but as all other Articles rise to their perfections from their lowest and first principles.

3. He that expecteth an harvest, contemneth not the seed, because the fruit is virtually in the seed; even so all the practice of faith lieth hid in the right apprehension of these principles.

4. Such as scorn these lower principles, as too low and mean for them to stoop

to, are commonly men without underſtanding, without judgement, without ſtability and certainty in their Religion, and in time of Peace wavering as reeds, in trial fall quite away, becauſe they were never well grounded nor acquainted with their Catechiſme; and the neglect hereof is the cauſe why ſo many daily fall off from the truth to Popery and Antichriſtian Religion, whereas he that is well ſetled in theſe grounds, is fenced both from tyrants and ſeducers.

Queſt. *What is the fifth reaſon?*

Anſw. Becauſe the ſlighting and diſregard of theſe principles carry moſt men in the Church in a courſe ſo repugnant to faith. As

1. Some are without faith, void of faith and knowledge of Religion, nay ſtruggling againſt the meanes, where they are offered; daily hearers, but reſiſters in themſelves, inwardly rejecting it, outwardly oppoſing it; as careleſſe in bringing up their families, not knowing or perceiving their natural infidelity.

2. Many more deceive themſelves in the likeneſſe that ſome things have to faith, for want of skill in this rule of faith.

Queſt. *Give ſome inſtances.*

Anſw. 1. Some deceive themſelves with an outward hypocritical Profeſſion of faith for faith; hereby they commend themſelves to men, but are not commended to God; for the right applying of the rule would convince them, that all that Profeſſion of faith, ſevered from the love of God, charity to men, hatred of ſin, confidence in Chriſts merits, is ſo farre from faith, as that it is but a beautiful deformity.

2. Others raſhly aſſent unto doctrines, and lightly turn out of one opinion into another, and as the foole believe every thing, whereas the rule would teach them, that that cannot be faith which is not grounded upon the Scriptures; The Caſtle of faith ſtandeth upon a foundation.

3. Others preſume of a good eſtate, and challenge great things; that God is their Father, that Chriſt died for them, that they are in Communion of Saints, and all the priviledges are theirs; but have no ground, no warrant, no word rightly applied, cannot prove themſelves whether they are in the faith; nay by proving themſelves may finde, that they are not out of love with profitable and gainful ſins, and that their conceit maketh them proud, ſecure, negligent of the meanes, and contemptuous of their brethren; were it true faith, nothing could be more humble, charitable, diligent in the meanes of increaſe.

The twelfth Head.

Of faith in God; ſpecially the Father.

I beleeve in God the Father Almighty.

John 14. 1. *Let not your hearts be troubled, ye believe in God, believe alſo in me.*

This text containeth the ground of all that which the Creed enjoyneth us to believe concerning God the Father, and his Son Jeſus Chriſt directly, as alſo concerning God the Holy Ghoſt by direct conſequence.

Queſt. *What is the ſcope and occaſion of this text?*

Anſw. It is a part of that conſolatory Sermon, which our Saviour made to his diſciples, to ſettle their hearts with comfort againſt thoſe ſad events, which in the former chapter he had foretold were haſting upon them.

Queſt. *What events were they?*

Anſw. He had foretold them in general of his departure from them, of his bitter death and paſſion, and baſeſt rejection, that though he had waſhed all their feet, they were

were not all clean; That he ſhould be betrayed of ſome of themſelves, and noted *Judas*; That in ſpecial *Peter* himſelf ſhould deny him thrice that night before the Cock crew.

But how doth Chriſt arme them againſt thoſe heavy events? Queſt.

Becauſe nothing can ſo fence the heart againſt perturbation, as faith, he commandeth them to believe in him, for now is the time of triall and exerciſe of faith. Anſw.

Why? how can faith now help them? Queſt.

Yes; for 1. Faith can make Chriſt be preſent ſtill, being abſent, *Heb.* 11. 1. *It is an evidence of things not ſeen.* Anſw.

2. Faith keepeth peace within, whatſoever ſtirs are abroad, *John* 16. 33. *In the world ye ſhall have affliction, but in me peace.*

3. Faith ſeeth Chriſt not wholly withdrawn, for it apprehendeth Chriſt the eternall, omnipotent, and omnipreſent God; and therefore though he go away and withdraw himſelf, as man from us in his preſence, yet he is the ſame God, more powerfully and comfortably preſent with us, then by his bodily preſence.

But how may they excite their faith? Queſt.

Chriſt ſetteth on this compariſon by an argument drawn from a compariſon, *Ye beleeve in God*; ye all profeſſe to believe in God, therefore you muſt neceſſarily *believe in me.* Anſw.

Is this a good reaſon? Queſt.

Yea, very ſtrong; Becauſe Anſw.

1. Chriſt is God, therefore if they believe in God, they muſt believe in him, for there is but one God, one Lord, and one faith,

2. Chriſt is God, equal to the Father in the unity of the ſame Eſſence, nature and power; and it is not a prejudice, but an honour to the Father, that ye beleeve in the Sonne, *John* 5. 23.

3. Faith in the Sonne ſhall not faile them of ſolid comfort no more then faith in the Father.

4. Not believing in the Sonne, there can be no faith in the Father; for there is no acceſſe to the Father, but by the Sonne, *Matth.* 11. 27. *Luke* 10. 22.

What is the general point to be gathered hence? Queſt.

That whatſoever is God, that is the proper object of our Faith whereby we muſt believe, and conſequently upon this Commandment of our Saviour are grounded all the Articles of our faith concerning God the Father, God the Son, and God the holy Ghoſt. Anſw.

Why doth our Creed ſay, I beleeve in God; *Is it not enough to beleeve a God, and to beleeve God, but we muſt beleeve in God?* Queſt.

1. A man muſt neceſſarily beleeve in God, for a man may profeſſe the former without any intereſt in God, or in his truth and attributes; but this Particle doth ſtate and intereſt the true Profeſſor in God himſelf, and all his goodneſſe. Anſw.

2. This Particle diſtinguiſheth the faith of a true Chriſtian

From all falſe faith of
1. Devils.
2. Papiſts.
3. Hypocrites.

How doth it ſo? Queſt.

1. The Devils believe by acknowledging and aſſenting to the truth, and therefore are ſaid to *believe and tremble.* Anſw.

2. The Popiſh faith goeth not beyond theirs, which is onely an aſſent to the Word without application or aſſurance.

3. The faith of Hypocrites embraceth the truth onely for a time, but neither for truth it ſelf, nor for ſound reſpects; becauſe they believe not in God, and ſo wither away.

What other reaſon is there hereof? Queſt.

This Particle (*in*) putteth a plaine difference between our faith toward God, Anſw.

and that which we believe concerning the Church of God; for we muſt believe only in God, and we beleeve the Church, but not in the Church.

Queſt. *What is the faith in God?*

Anſw. It is a confidenee in God wrought in the hearts of the Elect by the Spirit of God, firmely applying the Promiſes of grace and life to themſelves for ſalvation.

Queſt. *What conſider you in this deſcription?*

Anſw. Seven things.

1. The kinde or nature of faith, in that it is a confidence in God.
2. The ſeat, wrought in the heart.
3. The ſubject, the Elect.
4. The agent, the Spirit of God.
5. The formal work, application of Promiſes.
6. The quality, firmly, or with certainty.
7. The end, for ſalvation.

Queſt. *Why do you call it confidence?*

Anſw. 1. Becauſe true faith muſt both include and go beyond both the knowledge of God in the Promiſe, and aſſenting to the truth of God in the ſame; for it muſt believe that the Word of Promiſe concerning ſalvation by Chriſt, ſhall be alſo true to himſelf.

2. Becauſe the Scripture placeth true faith in this confidence, *Eph.* 3. 12. *By whom we have boldneſſe and entrance with confidence by faith in him*, Heb. 4, 16. *Let us therefore go boldly to the throne of grace, that we may receive mercy*, 1 Pet. 1. 13. *Truſt perfectly on the grace revealed by Jeſus Chriſt.*

Queſt. *Why make you the ſeat of faith, the heart?*

Anſw. 1. Becauſe it goeth beyond illumination, which is ſeated in the braine, *Rom.* 10. 10. *With the heart we beleeve to Juſtification*, Eph. 3. 17. *Chriſt dwelleth in the heart by faith.*

2. Becauſe the heart being drawn to Chriſt, it draweth all other powers and parts after; as the great wheele in a Clock ſetteth on work all inferiour motions.

3. That no man ſhould reſt in knowledge, in aſſent to the Word, or in outward Profeſſion of faith; but look to the heart, affections, will, purpoſes, that all be changed and moved to obedience, *Acts* 15. 9. *And put no difference between us and them, purifying their hearts by faith.*

Queſt. *Why ſay you, the Agent is the Spirit of God?*

Anſw. Not to exclude the Father and Son, from whom the Spirit worketh; but

1. To ſhew it is not of nature, but a ſpiritual gift, *Eph.* 2. 8. *through faith, and not of your ſelves, it is the gift of God.*

2. To ſhew that no creature, nor all the creatures can work it; it muſt be *a powerful work of the Spirit*, 2 Theſ. 1. 11.

3. To ſhew the excellency of this work, which is not a common work of the Spirit, by which inferiour degrees of faith, hiſtorical and miraculous, are wrought in hypocrites and wicked men; but by a ſpecial ſaving grace, and mighty work of new Creation; the work of hiſtorical and miraculous faith is ſingular; but not ſaving.

4. To lead men beyond the meanes of the Word and Sacraments, in and by which the Spirit worketh powerfully, but ſecretly, *John* 3. 8. Depend on the Spirit of faith, 2 *Cor.* 4. 3.

Queſt. *Why ſay you that this faith is only wrought in the Elect?*

Anſw. 1. It is called the faith of the Elect, *Tit.* 1. 2. and eſpecially appropriated to them which are *ordained to eternal life*, Acts 13. 48.

2. The Apoſtle ſaith, *faith is not of all*, 2 *Theſ.* 2. 3.

3. This faith is tied unto regeneration, and to every regenerate perſon of diſcretion and knowledge, *John* 1, 12, 13. *So many as believed in his name, which are borne, not of the fleſh, &c.*

4. If

4. If it were of any other then the Elect, it were not ſo rare and precious a gift as it is ſaid to be, 2 *Pet.* 1. 1.

Why do you ſay that the formal work is ſpecial application of the maine Promiſe of the Goſpel? Queſt.

1. The Scriptures conclude it, *Gal.* 2. 20. *Who loved me, and gave himſelf for me*, Pſ. 18. 1. *O Lord, my rock, and my ſalvation*, Luke 1. 47. *In God my Saviour*, John 20. 28. *Thomas. My Lord, and my God.* Anſw.

2. To advance this faith from all other ſhewes of faith, ſome of which apply not the Promiſe at all; others apply only *ad ſpeciem*, as that Chriſt died for mankinde only, this applieth *ad individuum*, that is, that Chriſt hath purchaſed ſalvation to himſelf in ſpecial.

3. By reaſons, this appeareth to be the true nature of ſaving faith, which I will propound, becauſe Papiſts diſpute to the contrary.

What is the firſt? Queſt.

Becauſe believing and receiving Chriſt are put one for another, *John* 1. 12. So alſo believing and eating are put one for another, *John* 6. 47. with *ver.* 50, 51. Now eating is more then to know that there is a portion of meat provided for all the family. It is a particular and perſonal application of his own portion to his own body. Hence alſo by faith we are ſaid *to put on Chriſt*, Gal. 3. 26. To put on a garment, is more then to know that a garment is made or prepared to put on; it is an application and faſtening it to the body for warmth and comelineſſe. Anſw.

What is the ſecond reaſon? Queſt.

If we be bound to believe that whatſoever we ask in Prayer according to the will of God, 1 *John* 5. 14. ſhall be granted, then are we alſo bound to believe the remiſſion of our own ſinnes, and our own ſalvation; for theſe our Lord hath taught us to pray for. Anſw.

What is the third reaſon? Queſt.

Becauſe the rich grace of faith, *Eph.* 1. 7. is as a rich gift, which doth not a poor man good, only to know that it is a great and precious gift, and beſtowed upon many a poor man, unleſſe himſelf have part in it, and right to it; So the rich gift which Chriſt offereth to poor ſinners, maketh them never the richer without ſpecial application of it to themſelves; *Iudas* knew Chriſt, and profeſſed once Chriſt a Saviour, but was an Apoſtate; *Iudas* preached as much as the Papiſts call true faith, yet was a devil. In a word, the Church teaching every man to ſay, *I believe*, can have no other meaning, but that every man muſt have a particular application of faith to and in himſelf. Anſw.

Why do you ſay that faith applieth the Promiſe firmely? Queſt.

1. Becauſe certainty and aſſurance is of the nature of ſaving faith, *Rom.* 4. 20. *Abraham* was ſtrong in faith. Anſw.

2. The Commandment is to draw near in aſſurance of faith, *Heb.* 10. 22.

3. Faith is the hand of the ſoul, and a man may be ſure of that which he holdeth in his hand.

4. To diſtinguiſh it from our own faith, and from opinion.

But hath every believer the aſſurance of Abraham? Queſt.

1. If we conſider the kinde, they have; if the meaſure, they have not. *Abraham* had a ſtrong faith, and a ſtrong aſſurance proper to ſtrong faith; weak believers have true faith, and ſo a true aſſurance, though not a full aſſurance. Anſw.

2. Every meaſure, even the weakeſt degree of faith hath a ſure Promiſe of certainty and ſtability as the ſtrongeſt; the gates of hell ſhall never prevail againſt it.

But the beſt have many doubtings, how then certainty? Obj.

1. Doubting is of the weakneſſe of the perſon, not of the nature of faith, as a ſhaking hand is not of nature, but of a diſeaſe. Anſw.

2. Doubt-

2. Doubting exerciſeth faith, but deſtroyeth it not, it is immortal.

3. The weak hand can hold a gift truly, though not ſo ſtrongly as the ſtrong, and the weakeſt faith ſhall certainly hold Chriſt, the weakeſt faith is invincible.

Queſt. *Whence is the aſſurance of weak faith?*

Anſw. Not from the nature of it, or our ſtrength, but

1. From the Election of the Father, which is unchangeable.

2. The ſatisfaction and interceſſion of his Sonne.

3. The obligation and ſealing of the Holy Ghoſt, preſerving his own work to the end.

Queſt. *Why do you ſay that ſalvation attendeth, and is the end of faith?*

Anſw. 1. Becauſe the Apoſtle ſaith ſo, 1 *Pet.* 1. 9. *Receiving the end of your faith, the ſalvation of your ſoules*; faith muſt end in fruition.

2. Faith is the inſtrumental cauſe of ſalvation, and therefore it muſt needs be the end of faith, it apprehendeth Chriſt the diſpoſer.

3. Becauſe faith hath laid hold on ſalvation already.

1. In the Promiſes of it.

2. In the beginning of it, in the fruition of thoſe graces wherein it is begun already in this life.

3. In the unfailing hope and aſſurance of it, which is a kinde of poſſeſſion already, as by a truſt of that great inheritance reſerved in the heavens.

Queſt. *What gather you hence?*

Anſw. 1. That faith is wonderful precious, which bringeth ſo great ſalvation, becauſe it faſteneth upon Chriſt, and in him all the Promiſes, of which he is Author and Accompliſher.

2. To uſe all good meanes to increaſe and ſtrengthen this grace; for no faith, no ſalvation. Ignorant perſons tie ſalvation to ceremonies and outward performances, but it is only faith in the heart, that claſpeth Chriſt, who is the life of the ſoul; and it ſelf is a living thing, no lip-faith or dead ceremony.

3. That to grow up in the ſweet aſſurance of ſalvation, we muſt grow in the ſtrength of faith, which is to grow nearer our ſalvation, then when we firſt believed: we muſt not ſtay in our meaſure, but walk from ſtrength to ſtrength, from faith to faith, and as the Saints, of weak become ſtrong, renewing our ſtrength as Eagles, till we meet the Lord in *Sion*.

Queſt. *How prove you that every one ought to beleeve in God?*

Anſw. 1. By the Precept of the Scriptures, *Prov.* 3. 5. *Truſt in the Lord with all thy heart*, Pſ. 73. 3. *Truſt in the Lord, and do good*, Pſ. 62. 8. *Truſt in the Lord alwayes, ye People, poure out your hearts before him, for God is our hope*, Mark 11. 22. *Have faith in God.*

2. By the practice of holy men, *Pſal.* 62. 2. *Yet is he my ſtrength, and my ſalvation, and my defence*, Pſ. 57. 16. *Have mercy on me, for my ſoule truſteth in thee, and in the ſhadow of thy wings will I truſt.*

3. Becauſe he hath bound himſelf by Word and Promiſes, and theſe Promiſes confirmed by ſeale and oath, to do us good, if we relie on him alone. Our friend is offended, if we call his favour into queſtion, and much more if we will not believe his word and oath, and our God is offended much more, if we will not believe him promiſing and ſwearing; God having thus bound himſelf to us, we are bound with *Abraham* to give him glory by our faith, *Rom.* 4. 20, 21. elſe we diſhonour the Promiſe and Oath of God, *Heb.* 6. 18.

Queſt. *But how may I know a man that beleeveth in God?*

Anſw. 1. He is one that renounceth all vain truſt in himſelf, or in any other creature, *Pſ.* 73. 25. *Whom have I in heaven but thee?* If it have meanes it uſeth them, truſteth not in them, truſteth in God, and in nothing elſe.

2. He will truſt himſelf with God, and holdeth the Promiſes when meanes are contrary;

contrary; *Abraham* truſteth to the promiſe in *Iſaac*, when God his own commandment of killing him fought againſt it; *Job* will truſt in the Lord, though he kill him, *chap.* 13.15. It believeth all that is written, *Acts* 24. 14. Though againſt reaſon, ſenſe, affection, or contrary to common opinion.

3. He contemneth the world, denieth himſelf, loveth not his life to the death; but is ready to adventure it for Chriſt whom his faith apprehendeth. *Rev.* 12.11. Hope of future glory withdrew the Saints from the love of the world.

4. He liveth without diffident cares for the world, and like a childe, committeth himſelf wholly, for his ſoul, body, life and eſtate upon the care of his Father, 2 *Tim.* 1. 12. *I am perſwaded that he is able to keep that which I have committed to him againſt that day.*

5. He is much and often in holy prayers and ſupplications which are the breath of faith, whereto he joyneth watchfulneſſe and fervency, *Pſal.* 62. 8. And eſpecially for the increaſe of faith; The life of faith is not preſerved without this breath.

6. He will joyne to faith all vertues, 2 *Pet.* 1.5. for faith as a Queen, goeth with the traine of graces, as handmaids, and as a good root is full of good fruits; Of piety and charity, of giving and forgiving; wherein faith expreſſeth the life of it; and vertue added to faith is the univerſal practice of all graces.

7. Nothing is a greater burden to him then his own infidelity, and therefore

1. He is much diſpleaſed with himſelf, when he findeth his heart ſtarting from his reſt and waiting on God, *Pſal.* 42.11. *Why art thou diſquieted, O my ſoul?* and *Pſal.* 43.5.

2. He ſtriveth ſtill to continue and to increaſe in faith and holineſſe, according to the precept, 1 *Theſ.* 4. 1. *to encreaſe more and more*, Heb. 10 23. *Let us keep the profeſſion of our hope without wavering*; He that believeth for the preſent, believeth ſtill, and hath more hope for the time to come.

What motives have we to believe in God? Queſt.

1. If we look to God the object of our faith, we want no motives: for we have his power of commanding, *Mark* 1. 15. *Repent and believe the Goſpel.* Anſw.

2. His love in beſeeching us to be reconciled, as if a Prince ſhould beſeech his condemned ſubject and vaſſal to accept of a gracious pardon, 2 *Cor.* 5. 20.

3. It is free grace in promiſing, *Jer* 17.7. *Bleſſed is the man who truſteth in the Lord, and whoſe hope the Lord is.*

4. His truth in performing, 1 *Theſ.* 5.24. *Faithful is he that hath promiſed*, Iſa. 26. 4. *Truſt in the Lord for ever, for in the Lord God is ſtrength for evermore.* Shall we believe men or their words, who may faile us for want of will, or power, and ſhall not we believe God?

What other motive have you? Queſt.

We may be moved to believe in God by conſidering the ſweet fruits of faith in God. Anſw.

Which are they? Queſt.

1. Faith is the condition of the new Covenant; for the whole Covenant, and all the good things of it are made to faith. And as in humane contracts, the whole bargaine is broken, if the condition faile; ſo God is no farther bound by Covenant to us, then we bring faith, to which condition only it is made good. Anſw.

2. Faith is our contract and hand faſtening with Chriſt, *Hoſ.* 2, 20. *I will marry thee in faithfulneſſe.*

3. Faith is our perpetual ſhield and ſafety.

1. Againſt ſpiritual enemies, *Epheſ.* 6.16. *Above all, &c.*

2. Againſt all temporal enemies, *Pſal.* 22.4. *Our fathers truſted in thee, and were delivered*, Dan. 6. 23. The Lions hurt not *Daniel* in their den, *becauſe he truſted in God*,

4. Faith obtaineth even temporal bleſſings, *Matth.* 8. 13. *Go thy way, according to thy faith be it unto thee: and his ſervant was healed the ſame houre*; becauſe as

an efficacious instrument it apprehendeth the Lords salvation, *Psal.* 91. 2, 3, 5. verses.

Quest. *Have you any other motive?*

Answ. Yes, and that is taken from the danger of unbelief.

Quest. *Wherein is the danger?*

Answ. 1. In that it bindeth Gods hand from doing us good, according to Christ his ordinary speech, *According to thy faith, so be it unto thee*, Matth. 17. 28. Christ himself could not do great things amongst his Countreymen for their unbelief.

2. It bindeth up our hands from doing any thing pleasing or acceptable to God; without faith all is sinne, *Rom.* 14. 2. *Heb.* 11. 3. The whole life of an unbeliever is hateful to God, and all his most sightly actions, all his labour is lost.

3. It bindeth and shutteth up our prayers, that we cannot so much as desire out own true good; we cannot pray if we do not believe, *Rom.* 10. 14. How can they call, or how can they be heard?

4. It bindeth and wrappeth us in the just judgement of God.

1. Temporal, *Psal.* 78. 21, 22. Wrath came upon *Israel* because they believed not in God, 2 *King.* 7. 19. The Prince that would not believe, was trodden under foot; The Jewes the natural branches were cut off and rejected for unbelief, *Rom.* 11. 25.

2. Eternal, *John* 3. 18. *He that believeth not is condemned already*, John. 8. 24. *Except ye believe that I am he, ye shall die in your sinnes.*

Quest. *But how shall we know a man that believeth not in God, for every one saith he doth*

Answ. *believe in God?*

1. If any man refuse to hear, or be careless of the Word of God, the parent of faith, *Rom.* 10. 14. *How can they believe, that have not heard?* he that acquainteth not himself with the promises, cannot believe.

2. He that in his life and course crosseth an expresse commandment, as the Courtier, 2 *Kings* 7. 2. *If the Lord shall open windows in heaven, &c.* I say not, in one or two actions, but in his ordinary course crosseth the commandment, by swearing, lying, deceiving, &c.

3. He that persisteth in despaire, for *Job* may speak once or twice foolishly; and *David* may speak in his haste; And the childe of God in temptation, or some distemper of body or minde, may utter some words of despaire, but despaireth not, persisteth not; The clouds are dispersed, and the Sunne shineth again; But constant despaire destroyeth faith, or rather denieth it.

4. He that withdraweth his heart from the Lord, placing his trust in man or riches, in their callings, &c. that can runne to the Devil for help and recovery of health and goods; here is faith in the Devill, not in God; were there faith in God, it would not make such haste, *Isa.* 28. 16.

5. He that joyneth with impurity of conscience, impiety of life, may know himself to be in the fearful state of an unbeliever.

Quest, *What is impurity of conscience?*

Answ. A constant defiling of the conscience with known sinnes, when his mouth runneth over with oaths, cursed, bitter and wicked speeches; or his hands are ordinarily defiled with deceit, injustice, &c. here is no faith, for it would purifie the heart and life, *Acts* 15. 7.

Quest. *How may he convince himself of impiety in life?*

Answ. When he findeth that he calleth upon the name of the Lord, but neglecteth the house and worship of God, or is careless or envious against the Ministery, and neglecteth the worship of God at home in his family, in his closet; this is a note of a wicked man, *Psal.* 14. 4.

I believe in God the Father.

John 20. 17. *Go to my brethren, and say unto them, I ascend unto my Father, and your Father.*

What

What is the ſcope of this place? Queſt.
Twofold. *Anſw.*
1. To afford us a ground of faith in this Article, that God is a Father.
2. To ſhew us in what reſpect God is called a Father.
What is that reſpect? Queſt.
It is twofold. 1. As he is Chriſts Father. 2. As he is our Father. *Anſw.*
Is there any difference in theſe? Queſt.
Yes, as much as between his Eſſence and his Perſon, the word Father being taken perſonally in the former branch of our Saviours ſpeech, and eſſentially in the latter branch. *Anſw.*
How muſt we conceive this Word taken perſonally? Queſt.
For one perſon onely, the firſt perſon in Trinity in reference to the Sonne the Word the ſecond perſon, in which regard he is called properly and only Father. *Anſw.*
What is this Father? Queſt.
It is the firſt perſon in the Trinity, who hath begotten his natural Sonne from all eternity of his own ſubſtance after an unconceivable manner. *Anſw.*
You ſaid the word Father is taken eſſentially, how is that? Queſt.
When the whole Deity out of a perſonal reſpect is called by the name Father, and thus this title is given to all the three perſons. To the firſt perſon, 1 *Pet.* 1. 3. *Bleſſed be God, even the Father of our Lord Jeſus Chriſt.* To the Sonne, who is called Father of Eternity, *Iſa.* 9. 6. *Everlaſting Father, Iſaiah* 53. 10. *And ſhall ſee his ſeed.* And to the holy Ghoſt, *John* 3. 6. *Except a man be borne of the holy Ghoſt, &c.* *Anſw.*
Explaine this, how the whole Deity is called Father eſſentially. Queſt.
The Scriptures expreſſe it both in reſpect of 1. Nature. 2. Grace. *Anſw.*
Shew the former? Queſt.
It appeareth in the great work of Creation and Providence. The former appeareth both in reaſonable and unreaſonable creatures; reaſonable creatures are either Angels or men; the Angels are called children of God, *Job* 1. 6. *and chap.* 38. 7. Men are called *the off-ſpring of God*, Acts 17. 24. Namely by Creation, *Adam* is called *the ſonne of God*, Luke 3. 38. And all mankinde in this reſpect have one Father, *Mal.* 2. 10. both in reſpect of our bodies and ſpirits, God is the Father of our ſpirits, *Heb.* 12. 9 and of our bodies, *Iſaiah* 64. 8. *O Lord, thou art our Father, we are the clay, and thou art the Potter.* For unreaſonable creatures, God is called the Father of raine, *Job* 38. 28. *Anſw.*
Shew the ſame in the works of providence and preſervation. Queſt.
He is called the Father of all creatures reaſonable and unreaſonable, governed, maintained and ordered by his fatherly providence. Thus, *Pſal.* 68. 5. *He is Father of the fatherleſſe*, Matth. 6. 26. *Your heavenly Father feedeth them*, that is, *the very Sparrows*, Matth. 23. 9. *Call no man father upon earth, for one is your Father in heaven.* *Anſw.*
What? may we not acknowledge the fathers of our bodies and of our Countries? Queſt.
Yes, the Lord imputeth this name unto natural parents and civill Magiſtrates, in regard of that dignity and power which they receive from him; but *Anſwe*
1. He is properly, and primarily, and ſimply a Father, but they ſecondarily and from him, who is the Father of all fatherhood.
2. By calling no man father, is meant, not to depend, or relie upon any man as the author either of our being or well-being, ſeeing all ſovereignty of providence and power is only in God the heavenly Father, what meanes ſoever he pleaſeth to uſe.
Now ſhew how the whole Deity is called Lord in reſpect of grace. Queſt.
This will appeare 1. In Chriſt the Head. 2. In his Members. *Anſw.*

The former in the grace of personal union, whereby the whole Deity is Father to Christ being man, the whole Deity creating that manhood, and giving it a Subsistence in the Person of the Word, *Luke* 1. 33. *That holy thing which is borne of thee, shall be called the Son of God.*

Quest. *Make it plain in the members.*

Answ. God is essentially called a Father of them with whom he is in Covenant, 1. Externally, if they only professe the Covenant, as *Moses* to the Jewes, *Deut.* 14. 1, 2. *Ye are the children of the Lord your God, for ye are an holy People; The Lord hath chosen thee as a precious People*; and *Deut.* 32. 6. *Is not he thy Father that hath bought thee?*

2. Inwardly, by the grace of Adoption of the Elect, and thus he is not the Father of all mankinde as before, but of such as believing in the Sonne, are called to be the adopted sonnes of God by the merits of Christ the Mediatour, *Eph.* 3. 15, 16. *Of the Father of our Lord Jesus Christ is named the whole family both in heaven and earth.*

3. By the grace of inward sanctification in part; Our regeneration is a work common to the whole Trinity, called the borne of God.

Quest. *Now what do you professe, saying, you beleeve in God the Father?*

Answ. I professe foure things.

1. That God the Father, the first Person in the Trinity, is Father of the Son the second Person by an unutterable generation, whereby the Father communicating his whole Essence to the Son, begetteth him of himself, without beginning, without motion, time, mother, without change, diminution of himself, or addition to the Sonne.

Quest. *How can this be?*

Answ. Because, though there be in them a distinct propriety of Persons, yet there is but one and the same Essence and Majesty of both.

Quest. *What is the second thing you professe?*

Answ. That he is the Father of Christ as man by a personal union, because his manhood was from the first moment of conception inseparably united to the Person of the Word, whence Christ is called his own Sonne, *Rom.* 8. 32. *And his well-beloved Sonne, and the Sonne from the bosome of the Father, on whom he poured out his love*, Mat. 3. 13.

Quest. *What is the third thing you professe?*

Answ. That in and for Christ, he is the Father of all believers by grace of Adoption, and in special, my father, who am his childe, not by Profession only, as they of the old world, *Gen.* 6. 1. but by truth of Adoption and new Creation, whereby of a childe of wrath by nature, I am by grace made a Sonne of God, and heire of eternal salvation.

Quest. *What is the last thing you professe here?*

Answ. That being my Father in Jesus Christ, I do depend upon him, and relie on him with all the faith of my soule, not as God only, but as my Father, *Job* 3. 19. *Thou shalt call me, I say, my Father, and shalt not turn from me.*

Quest. *What learne you in that God is the father of Christ?*

Answ. 1. To acknowledge the glory of that only begotten Sonne of God, *John* 1. 14. and consequently beleeve this fundamental Article; for upon the rock of this Confession, that Jesus Christ is the Sonne of God, is the Church built, *Mat.* 16. 6.

Quest. *What learne you else?*

Answ. 2. We gather hence the merit and alsufficiency of his whole obedience; It was not the obedience of a man, or a world of men, but the Son of his Fathers love; the sufficiency of his sacrifice and passion, seeing God shed his blood, *Acts* 20. The power of his intercession, whatsoever he asketh his Father for us, he shall obtain, being the Son of his bosom.

Quest. *What may we further learn?*

3. That

3. That Christ being the Son of God, and coming from the bosome of his Father, we must heare him, *Matth.* 17. 5. *A voice came out of the cloud, saying, This is my well-beloved Sonne, in whom I am well-pleased, heare him*; For *Answ.*

1. He is the great Prophet of the Church, farre more excellent then *Moses*, faithful as the Sonne in all the house of God. The Church is to be heard, but as his Spouse; the Preachers are to be heard, but as his Ministers; but Christ only, as the Angel of the great counsel, as the chief Doctor and Interpreter of holy Scriptures, as the Judge of all controversies and interpretations, and as the only eye of his Church, *Mat* 25.6.

2. Because he is the only King set on *Sion*, a greater then *Solomon*, the only Law-giver, and of such lawes as binde conscience, wiser then *Solomon*; *Solomon* had full streames, but he is the full fountain; *In him are hid the treasures of wisdom.*

3. Because God hath now in these last times spoken to us by his Sonne, and resolved all the extraordinary meanes by which he taught his Church of old, into the voice of his Sonne; he is the Messiah, of whom the Samaritane said, *John* 4. 25. *I know when the* Messiah *shall come, he will reveal unto us all things, that is, all necessary truths concerning salvation.* Heb. 1. 1.

But is God the Father of every one that repeateth these words? Quest.

No, unlesse they expresse themselves children of this Father. *Answ.*

How prove you that? Quest.

1. Because faith is not verbal, but active and operative. *Answ.*

2. Many professe God their Father in word, but in works they deny him, *Tit.* 1. 16. The Jewes professed God their Father, *John.* 8. 41. but Christ telleth them, *They were of their father the devil, because his works they did*, verse 44.

3. Wicked men and unregenerate, whatsoever they professe, are the seed of the serpent, children of wrath, and have no part nor portion with the children of God, *Acts* 8. 21. *The sons of the bondwoman shall not inherit with the sons of the freewoman*, Gal. 4. 30.

How then may I expresse my self that God is my Father, and that I beleeve in him? Quest.

Faith in God expresseth it self in three things { 1. Imitation. 2. Obedience. 3. Dependance. } *Answ.*

Why must we imitate God our Father? Quest.

1. Because of the expresse Commandment, *Eph.* 5. 1. *Answ.*

2. Because our heavenly Father is well pleased when his children grow like him, and are made partakers of the divine nature, 2 *Pet.* 1. 4.

Wherein must we imitate him? Quest.

1. Not in creating heaven or earth, nor in any of his proper works or attributes. *Answ.*

2. Not in quantity or measure of goodnesse; for the childe is like his father, though he be not so big in parts and dimensions; but in divine communicable graces and qualities.

Which are they? Quest.

The Scripture mentioneth sundry, as *Answ.*

1. Holinesse, *Levit.* 11. 45. *Be ye holy, as I am holy*; And therefore to walk in lusts, or under the rule of sinne, or hatred of grace, is an apparent note of the childe of the devil.

What is the second? Quest.

Love to the Saints our brethren, *Eph.* 5. 1, 2. *Be ye followers of God, as deare children, and walk in love, as Christ loveth us, &c.* 1 John 3. 10, 12. *And in this are the children of God known from the children of the devil. He that doth not righteousnesse, is not of God, nor he that loveth not his brother.* *Answ.*

What is the third grace commended to our imitation? Quest.

Anſw. Charity to our enemies, whom we muſt love for his Commandment and Example, as the Saints for his Image, *Mat.* 5. 45. *That ye may be the children of your heavenly Father, who maketh the Sun to ſhine, and the raine to fall on the juſt and unjuſt.*

Queſt. *What is the fourth?*

Anſw. Works of bounty and beneficence to ſuch as ſtand in need; for to this Chriſt appealed, *John* 10. 37. *If I do not the Works of my Father, believe me not*, Col. 3. 12. *As the Elect of God, put on tender mercy, kindneſſe, &c.* Gal. 6. 10. *We muſt do good to all, eſpecially to the houſhold of faith*, 1 Tim. 4. 10.

Queſt. *What is the ſecond general thing, wherein to expreſſe faith in God our Father?*

Anſw. Obedience and honour as to our Father, *Mal.* 1. 6. *If I be a Father, where is mine honour?*

Queſt. *Wherein doth this appear?*

Anſw. In three things, *viz.* in { 1. Affection. 2. Action. 3. Paſſion or correction.

Queſt. *How in Affection?*

Anſw. By an awful reverence, and humble ſubmiſſion in all things, places and times, as a childe ſtandeth in awe of his father. *Pſ.* 4. 4. *Stand in awe, and ſinne not.*

Queſt. *Why muſt a believer do ſo?*

Anſw. In reſpect of { 1. His greatneſſe. 2. His goodneſſe, 3. Our own vileneſſe.

1. In reſpect of his greatneſſe and power, 1 *Pet.* 1. 5. *Humble your ſelves under the mighty hand of God*, Mat. 10. 28. *Feare him that can caſt both ſoule and body into hell.*

2. In reſpect of his goodneſſe, who pleaſed of enemies to make us ſonnes, and of baſe creatures, whoſe father was corruption, and the worme our mother, *Job* 17. 14. to become a propitious Father unto us.

3. In reſpect of our own vileneſſe, ever preſenting our ſelves before him with humble and contrite ſpirits, for grieving and offending him by our daily ſins, as ingenuous children do, offending their indulgent Parent; and ſeeing we have with the Prodigal gone away from our Fathers houſe afar off, into a ſtrange countrey, and ſpent all our eſtate and patrimony in riot; ſo alſo we muſt ſtill in our way homeward, come back with ſhame and humility, confeſſion and repentance, that our Father may receive us, 1 *Pet.* 1. 15. If we call him father, we muſt paſſe the time of our whole life in feare.

Queſt. *What is the ſecond thing in which we muſt ſhew honour to our Father?*

Anſw. In actual obedience, 1 *Pet.* 1. 14. *As obedient children, faſhion your ſelves to the will of God.*

Queſt. *Why is this neceſſary?*

Anſw. 1. Aſſurance of the favour of a father, kindleth and exciteth obedience in the childe.

2. All natural fathers look, and that juſtly, for duty and obedience in all lawful commands from their children.

3. This is the teſtimony and aſſurance that we are the brethren of Chriſt, if we do the will of our heavenly Father, *Mat.* 12. 10.

4. It is no comfort for a father to heare himſelf ſo called, if his ſonne ſtubbornly refuſe duty and government; but he groweth in full purpoſe, to caſt off and diſinherit ſuch a ſonne.

Queſt. *How muſt this obedience be qualified?*

Anſw. 1. It muſt proceed from love; the love of God muſt conſtrain us, and no ſiniſter ends.

2. It muſt be free and ingenuous; a childe is not ſervile, nor reſpects wages.

3. It

3. It must be general, *Children obey your Parents in all things*, Eph. 5. so do children; the same tie and authority is in one Commandment, as in another.

4. It must be constant; not as an hired servant, for a terme, but so long as he is a childe.

Quest. *What is the third thing, wherein to shew our love to our heavenly Father?*

Answ. In our passion and dutiful submission to his corrections, *Heb.* 12. 7. *If ye endure chastening patiently, God offereth himself to you as sonnes.*

Quest. *What are the grounds of this duty?*

Answ. 1. Because our correction is merited, for children are chastened for disobedience, *Micah* 7. 9. *I will beare the wrath of the Lord, because I have sinned*, saith the Church.

2. They are the hand of a Father that hath power over us; and if a childe patiently endure the father of his body, much more should we the Father of spirits.

3. They are fruits and signes of love, *Heb.* 12. 6. *Whom he loveth, he chastneth*; by them he seeketh our good to make us partakers of his holinesse; the raine seemeth to beat down the grasse, but falleth on it that it may grow.

4. They shall not exceed measure, nor our strength, being from a wise Father. An earthly father following passion, may exceed measure in correcting; but our heavenly Father cannot.

Quest. *What followeth hence?*

Answ. That such as either will not endure with patience the rods of God, or run to unlawful meanes, as Witches to help themselves, shew themselves bastards and not sonnes, and that they believe not in God as their Father; and if a childe corrected by his father, should run away to his fathers enemies, and crave their help against his father, he is worthily cast off, and so are these.

Quest. *What is the third general, wherein to expresse faith in God our Father?*

Answ. Dependance and resting upon him in all estates; for on whom should a childe depend for supply of good, or removal of evil, but upon his father? 1*Pet.* 5. 7. *Cast your care on him, that careth for you*, Ps. 55. 22. Mat. 6. 25. *Your heavenly Father knoweth that you stand in need of all these things; therefore say not, What shall we eat, or drink, &c.*

Quest. *What are the signes of this dependance?*

Answ. 1. A repressing of excessive cares and diffident thoughts for things of this life, which fight against faith in a father, *Mat.* 6. 32. *After these things the Gentiles seek*, verse 35.

2. The use of lawful meanes, only for our good; a lawful calling, and lawful caring for it. If a man should go out to rob and steal, every one would say that he had no father that could or would supply him. If thou by lying, swearing, falshood, usury, deceiving, shifting, breaking, shalt indirectly help thy self, thou believest not in God a Father.

Quest. *What is the third signe?*

Answ. Moderation in the use of lawful meanes; If thou followest thy calling as a drudge, or with all thy strength, as making it the only or chief end of thy life to get wealth, thou believest not in God a Father. If a young man should be drudging & moyling in earth and hard labour, and consume his strength with excessive care and toyle, every one would say he had no father to care for him; and so here, thou must not cast off thy calling, but thy diffident carking and over-labouring thy self. A childe in his fathers house goeth to school, &c. but betrusteth his father with the main care for necessaries.

Quest. *What is the fourth signe?*

Answ. Frequent prayer, and childe-like requests with boldnesse, *Phil.* 4. 6. *In nothing be careful, but let your requests be known to God in prayer.*

Is

Quest. *Is this a certain signe of dependance?*

Answ. Yes; for 1. Nothing can expresse life more certainly then breath; so nothing more lively the life of faith in a father, then the breath of faith, which is fervent prayer.

2. Because if thou beest a Son, thou hast the Spirit of sons, *Rom.* 8. And this Spirit both maketh request in us, and maketh us *cry Abba, Father.*

3. Here is a conformity with Christ our Head, who because he depended in every thing, and resigned himself in all things to the will of his Father, *sent up strong cries in the dayes of his flesh unto him, that was able to save him, Heb.* 5.7.

Quest. *What comfort may a childe of God conceive, by believing in God his Father?*

Answ. Very great: for the priviledge and excellency of his estate is admirable and unspeakable, *John* 1. 12. *So many as received him, he gave them priviledge to be the Sons of God, even so many as believed in his name.*

Quest. *Wherein especially are these comfortable priviledges?*

Answ. In that they have special right in their Fathers
1. Love.
2. Liberality.
3. Mercy.
4. Presence.
5. Inheritance.

Quest. *Explaine this first.*

Answ. The fatherly love of God is assured to the believing soule; for even a natural father beareth tender love to his childe, but no Parent can bear such love to his, as the Lord to his children; as appeareth in sundry differences.

Quest. *What is the first?*

Answ. In the ground of his love; whereas sonship is the ground of our love to our children, his love is the ground of our sonship, 1 *John* 3. 1. *Behold, what great love the Father beareth, that we should be called the sonnes of God?* Nothing was foreseen in us, but the cause of his love was quite out of our selves. And whereas the love of earthly fathers hath some cause in the childe of his love, there was no cause in us; nay, there was cause of infinite hatred, *Rom.* 5. 8, 10.

Quest. *What is the second difference amplifying this priviledge?*

Answ. It is in the kinde of love. Earthly Parents cannot love their children beyond creatures; but his love to his, is the love of a Creator to his own creatures; nay beyond that, as new creatures, and as a Father in Christ.

Quest. *What is the third difference?*

Answ. In the property of his love. Earthly Parents love their children with changeable affections; the father and mother may forsake the sonne, as in *Moses*, but the Lords love is unchangeable as himself; If that father and mother should forsake us, the Lord will not, *Psal.* 27. 10. *Isa.* 49. 15. *If a mother should forget her childe, yet will not I forget you*; whom he loveth once, he loveth to the end.

Quest. *What is the fourth difference?*

Answ. They cannot love with so powerful a love; their love would many times help and supply their children, but cannot, *Mat.* 15. or dare not: but his love is an omnipotent grace.

Quest. *What is the fifth difference?*

Answ. They cannot love with so fruitful a love. A love of Parents may give good counsel, education, house and lands; but cannot give grace, faith, peace of conscience, hope and hold of glory; the fruits of his love in number, measure and worth, are more infinitely above their and our owne comprehension, *Psal.* 139. 17.

Quest. *What is the last difference?*

Answ. They cannot love their children with such a lasting love; there must be an end of their love with themselves; but his love is as everlasting as himself, *Isa.* 63. 16.

Though

Though Abraham *know us not, nor Iſrael acknowledge us, yet thou are our Father, and thy name is for ever*; theſe names were but for a little time as themſelves, *but thy name is for ever.*

What is the ſecond priviledge of a believer in God his Father? Queſt.

That the love of his Father is moſt rich and liberal, and furniſheth him with all needful gifts and graces, *both for this life and a better life, Eph.* 1. 3. *He hath bleſſed us with heavenly bleſſings in heavenly things.* Anſw.

What are the chief gifts of his bounty? Queſt.

1. The gift of his Sonne, the greateſt of all gifts given to the ſons of men. Anſw.

2. The gift of his Spirit to teach us to pray, to leade them into all truth, to comfort them in all trials, *and to abide with them for ever*, John 14. 16.

3. His bounty alloweth them good nurture and education; he ſendeth them to ſchoole as a father doth his children; writeth his Law in their hearts, and bringeth them up in the information of the Lord.

4. *Having given his Sonne, how can he but with him give all things*, Rom. 8. A father will let no good thing be wanting which he can procure to his childe.

What followeth hence? Queſt.

That we may aſſure our ſelves of all ſupplies, and that we ſhall not want ſuch temporals as are good for us, ſeeing Anſw.

1. *He knoweth all our wants*, Mat. 6. 31.

2. *He is able to do for us above all we can aske or think*, Epheſ. 3. 20. To feed by Ravens, to carry thorow the ſea, *as on dry land*; to ſpread a table in the Wilderneſſe, to give a daily harveſt without ſowing.

3. He is willing to ſupply us; for if he have given heavenly things, will he deny earthly? *giveth he the better, and will he deny the worſe? Pſal.* 37. 25. *I have been young, and now am old, yet have I not ſeene the righteous forſaken, nor his ſeed begging bread.*

What is the third priviledge of a believer, that God is his Father? Queſt.

That he hath right and title to his Fathers mercy, which is infinite and eternal, and for which he is called a Father of mercies. Anſw.

What are the ſpecial benefits flowing from this rich mercy? Queſt.

They be three { 1. In pardoning offences. 2. In accepting duties. 3. In merciful correction. } Anſw.

Explaine the firſt.

Look as a father taketh not all forfeits, but mercifully paſſeth by many offences, and is eaſily intreated to ſpare and pardon when he diſcerneth his childes grief and ſorrow that he hath offended; even ſo the Lord affirmeth of himſelf, *Mal.* 3. 17. *I will ſpare thee, as a father his ſon that ſerveth him.* This tender mercy was ſhadowed in the Parable, in that the father of the Prodigal, hearing of his ſonnes return, runneth out to meet him, forgiveth all his riots, giveth him a new ſtock, a new eſtate, new garments, and feedeth him with the beſt and daintieſt chear.

What is the ſecond benefit flowing from this fatherly mercy? Queſt.

1. That where he ſeeth his children willing to obey him, but weak, he covereth their frailty in duties with his garment of compaſſion, and accepteth them in Chriſt his righteouſneſſe, *Pſal.* 103. 13. *As a father hath compaſſion of his childe, ſo the Lord, &c.* Anſw.

1. No natural father caſteth off his childe, becauſe he is ſick, fallen, foul, &c. but loveth him ſtill.

2. A father is pleaſed if his childe do his commandment as well as he can, though not ſo well as he ſhould; yet here is but a drop of mercy from this full Ocean. Pater ſpectat affectum, non effectum.

What is the third benefit? Queſt.

That as a father will not let his childe do what he liſt, as they that are caſt out of his favour, but lovingly correcteth whom he loveth beſt; ſo doth the Lord, *Prov.* 3. 12. *In judgement he remembereth mercy.* Anſw.

Queſt. *Wherein appeareth this?*

Anſw. 1. His mercy moderateth for meaſure, that is, according to ſtrength, not deſerts, 1 *Cor.* 10. 13. *He will not ſuffer them to be tempted above that they are able.*

2. The ſame mercy moderateth it for continuance, *Pſal.* 125. 3. *The rod of the wicked ſhall not alwayes reſt upon the lot of the righteous.*

3. His mercy accompanieth it for bleſſing; for though he correcteth with rods of men, yet his mercy he taketh not away, *Pſal.* 89. 32. He doth it alwayes for our profit, *Heb.* 12. 10.

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Anſw. As children they have priviledges in prayer.

1. In being children, they have promiſe, that asking whatſoever they will in faith and in the name of Chriſt, they ſhall obtain it, *Mat.* 7. 7. *Aske, and it ſhall be given unto you,* John 16. 23. *Verily, I ſay unto you, whatſoever ye aſk the Father in my name, he will give it you,* 1 John 5. 14. *And this is that aſſurance which we have in him, that if we aske any thing according to his will, he heareth us;* It is Rhetorick enough to the Father, that it is the voice of his Sonne.

2. Being children, the better and greater the thing is which they ask, the ſooner they ſhall receive it; For

1. Some things are too good for any other, as childrens bread not to be caſt to dogs.

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3. If evil men can give good things to their children, much more the good God, *Luke* 11. 15. If they ask the Holy Ghoſt, he will give it; not half, but the whole Kingdom.

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2. He hitteth none in the teeth with their receipts, *Jam.* 1. 5.

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Anſw. That being children, he will anſwer them ſeaſonably, becauſe they are the ſeed of the Lord, he will anſwer them before they call, *Iſa.* 65. 23. He may delay ſometimes in wiſdome, to whet up their prayer, to try their faith, to ſet a price on the gift, but he never denieth what is good for them.

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Anſw. That as a Father layeth up for his childe, and provideth an inheritance for him; ſo doth our Father, *Luke* 12. 32. *Fear not little flock, &c.* 1 Pet. 1. 4. *He hath begotten us to an inheritance.* For

1. Sonſhip

1. Sonſhip carrieth all the love and inheritance too; it is not a title without a demeane, not an honour without a mannor.
2. This inheritance is in our Fathers keeping; and we by him kept to the full and perfect fruition of it, 1 *Pet.* 1.4,5.

The thirteenth Head,
Of Gods Omnipotency.

Luke 1.37. *Is any thing impoſſible to God?*

What is the ſcope of this text of Scripture? Queſt.
To affirme and cleare Gods Omnipotency and Almightineſſe, to whom nothing is impoſſible. *Anſw.*

What is this Omnipotencie? Queſt.
That eſſential vertue of God, whereby he can do all things. *Anſw.*

Why call you it an Eſſential vertue or power? Queſt.
1. To diſtinguiſh it from that perſonal power of begetting, being begotten, and being breathed; for they are perſonal priviledges, belonging ſeverally to the three perſons amongſt themſelvs; whatſoever is Eſſential is common to them all. *Anſw.*
2. To ſhew that his power is his Eſſence; whatſoever he doth, he doth it in himſelf, and by his Eſſence. Man is one thing, and his power is another, a quality or adjunct; but God and his power are all one.
3. To advance this power of God above all power in all creatures, none of all which are Almighty.

Explaine this difference. Queſt.
1. No creature can do what it will, but what he will; he can do whatſoever he will, *Pſal.* 115.3. *Anſw.*
2. No creature hath an abſolute power to do more then he will; but God hath a power to do ſuch things as he never will will, or do.

What examples have you? Queſt.
1. God could have delivered Chriſt from the Croſſe with twelve legions of Angels, but he would not, *Matth.* 26.53. *Anſw.*
2. He could have had mercy upon all men, but would not, but onely on ſo many as he would, *Rom.* 9.18.
3. He could have raiſed up of ſtones children to *Abraham*, *Matth.* 3.9.
4. He could have made many more worlds then one, but would neither will nor do any of theſe things.

What is the third difference? Queſt.
All the power of the creature is a created quality, and fruit, as it ſelf is; and communicated to it; but this power is eſſential, and therefore infinite, and uncreated, original, giving beginning to all actual power in the Creatour and creature. *Anſw.*

What is the fourth difference? Queſt.
All the power of the creature is limited to meanes, objects and time, but his power can do wonderful things without meanes; it can make a world by a word, and that of nothing. Natural power can do nothing without natural meanes, and much leſſe againſt them; but his power is in things impoſſible to meanes, can make the Sun to ſtand, fire not to burne, iron to ſwim, an old woman to conceive, a Virgin to beare; To nature theſe things are impoſſible, but not to the God of nature. *Anſw.*

Shew us the difference in reſpect of the object? Queſt.
In that the power of no creature can reach to all things, can do all things; They cannot create the leaſt worme, nor quicken the leaſt flie, nor dive into the thoughts of the ſonnes of men; Kings are mighty, but not Almighty, they can do many things, but many things they cannot do; they can make many living men dead, but they cannot make one dead man live; Nay, they *Anſw.*

cannot retain their own breath a moment.

Quest. *You said also there is some difference in respect of time.*

Answ. Yea; for as God in his Essence is alwayes the same, so is also his power not abated or weakened; he is always omnipotent, because alwayes God; but the power of the creature is changeable; the Heavens grow old, mighty Princes may and do die; their power may be diminished and overthrown: But God his power is alwayes Omnipotent, there being in him *no shadow of change*, Ps. 102.25. *They shall perish, but thou shalt endure, &c.*

Quest. *But seeing our faith resteth upon the unchangeable truth of God, why is the attribute of Omnipotency rather expressed in the entrance of the Creed, then that he is most holy, just, true, &c?*

Answ. For three reasons,

1. Because Omnipotency includeth all other of Gods attributes; for he that is Omnipotent, must needs be most just, most simple, most perfect, infinite, unchangeable, eternal, omnipresent.

Quest. *What is the second reason?*

Answ. Because the Compilers of the Creed, were wise to expresse the two great pillars, on which our faith leaneth.

Quest. *Which are they?*

Answ. 1. The goodnesse of God in Christ, he is our Father; and out of his fatherly affection hath a will to do us good.

2. His power to perform all that good will toward us, wherein he is distinguished from earthly Parents, who oft wish well to, and would do their children good, but are not able to perform their desires; it is not so with our Father.

Quest. *What moved them so to do?*

Answ. It is not unlikely, but that they had observed the same ground laid by the Lord himself in the rule of works, as also in the rule of the prayer of faith; In the Preface of the Decalogue, *I am the Lord*, there is his power; *Thy God*, there is his fatherly affection; And in the Preface of the Lords Prayer, we are taught to say, *Our Father*, to assure us of his fatherly good will, and, *which art in Heaven*, which assureth us of his Omnipotent Power.

Quest. *What is the third reason?*

Answ. Because the Lord proveth himself to be the true God, and would have his People so to believe him from his Omnipotent Power; See *Jer.* 10. 11. *to* 17. where *Augustine* was wont to say; *Let any make a world, and he shall be God.*

Quest. *Why is this Omnipotency attributed to the Father, and not to the Son or Holy Ghost; are not they Almighty also?*

Answ. Yes, this derogateth nothing from them, but only sheweth, that the Almighty Father is the fountain and beginner of the other two Persons; but this must not be meant of a beginning in time, for all the Persons are eternal; but only in order.

Quest. *What doth this title require of us?*

Answ. Two things.

1. To know that God is Almighty.

2. To believe that God is Almighty.

Quest. *Make this appear?*

Answ. It appeareth, in that

1. He can will or do whatsoever the highest and supreme good can will or do, *Ps.* 115. 5. *Our God is in Heaven, and doth whatsoever he will.*

2. In the infinite objects that he hath done and can do.

3. In the infinite manner of working, for he never did any thing so powerfully, but he could have done it more powerfully.

Quest. *What is the second reason discovering in God an Almighty power?*

Answ. Because he effecteth his Almighty and Omnipotent works, without labour or motion,

motion, ſo as nothing is hard unto God, *Gen.* 18. 19. Is any thing hard unto the Lord? and the Lord himſelf asketh if any thing be too hard for him. *Jer.* 32. 27. His will is his word, his word is his work; he ſpake the word, and all things were.

What is the third reaſon? Queſt.

In that he cauſeth all power where it is, and ruleth it unto his own glory; He maketh weak, and he maketh ſtrong. *Pilate* had had no power over Chriſt, but becauſe it was given him of the Father; And all power faileth, if it be not renewed by him, *Pſ.* 90. 3. *Anſw.*

What is the fourth reaſon? Queſt.

Becauſe it is an unreſiſtible power, and infinitely beyond the power of the moſt powerful creatures. *Anſw.*

How doth this appear? Queſt.

In three Inſtances. *Anſw.*

1. The devils, who are of great power; *But greater is he that is in you, then he that ruleth in the world,* 1 John. 4. 4.

2. The good Angels, who are great in power, are but at the beck and command of this power, whoſe greateſt power is but a drop to this Ocean.

3. The very Humanity of Chriſt, to which this Omnipotent Power agreeth not, for then it were become God; whereas we ſee his Power, as man, was hindered on the Croſſe, and he complained that he was forſaken of God.

But hath not Chriſts Humanity power to be in all places, or many places at once, by the union of the Deity? Queſt.

No, for Chriſt-man is not yea and nay, 2 *Cor.* 1. 19. *Anſw.*

But hath it not this Power by the Power of God? Queſt.

No, for 1. Finite is not capable of infinite. *Anſw.*

2. Chriſts actual power is ever joyned with his will, and his will is not to overturn any Article of faith, but to ſtrengthen them all.

How can he be Omnipotent, that cannot do all things? he cannot lie, he cannot die, he cannot deny himſelf, he cannot make things to be and not to be at the ſame time; he cannot do unjuſtly, be finite, ignorant, corporeal. *Obj.*

Whatſoever God cannot do, argueth not his impotency but Omnipotency; And God is therefore Omnipotent, becauſe he can do nothing contrary to his nature, will or truth; for, *Ita Deus omnia poteſt, ut Deus permaneat.* Chryſoſt. Homil. 19. in Joan. *Anſw.*

Why can God do noth ing contrary to his nature? Queſt.

Becauſe *Potentis eſt in optimo permanere*; It is Omnipotency to abide the chief good, and if he ſhould do any thing contrary to his Eſſence, or eſſential property, he were not Omnipotent. *Anſw.*

What followeth hence? Queſt.

1. Becauſe he is the chief good, therefore he can do no evil; for *if he could do evil he could not be Omnipotent*, ſaith *Auguſtine*, We teach not that God is the Author of ſinne, that is againſt his nature, who is the chief good, as ſin is the chifeſt evil. *Anſw.*

2. Becauſe he is *Ens entium*, and *Jehovah*, having his being in himſelf, and giveth being to all things, therefore he cannot die or ceaſe to be, or bring himſelf to nothing, for this were directly againſt his being and Eſſence.

3. His nature is holineſſe it ſelf, and can do nothing which is unholy; he is in his nature moſt ſimple and one; and therefore ſo he can make no other God: This were againſt the Unity of his Eſſence; He is infinite in his Eſſence, and cannot be finite or corporeal.

Why can God do nothing contrary to his will? Queſt.

No, becauſe 1. He cannot do what he cannot will in ſo pure and ſimple Eſſence; His will and his act cannot diſagree. *Anſw.*

2. That is as impoſſible which is contrary to his will, as that which is contrary to his nature, his will muſt ſtand.

Queſt. *Wherein appeareth this?*

Anſw. 1. His mercy moderateth for meaſure, that is, according to ſtrength, not deſerts, 1 *Cor.* 10. 13. *He will not ſuffer them to be tempted above that they are able.*

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2. He could have had mercy upon all men, but would not, but onely on ſo many as he would, *Rom.*9.18.

3. He could have raiſed up of ſtones children to *Abraham*, *Matth.*3.9.

4. He could have made many more worlds then one, but would neither will nor do any of theſe things.

What is the third difference? Queſt.
All the power of the creature is a created quality, and fruit, as it ſelf is; and communicated to it; but this power is eſſential, and therefore infinite, and uncreated, original, giving beginning to all actual power in the Creatour and creature. *Anſw.*

What is the fourth difference? Queſt.
All the power of the creature is limited to meanes, objects and time, but his power can do wonderful things without meanes; it can make a world by a word, and that of nothing. Natural power can do nothing without natural meanes, and much leſſe againſt them; but his power is in things impoſſible to meanes, can make the Sun to ſtand, fire not to burne, iron to ſwim, an old woman to conceive, a Virgin to beare; To nature theſe things are impoſſible, but not to the God of nature. *Anſw.*

Shew us the difference in reſpect of the object? Queſt.
In that the power of no creature can reach to all things, can do all things; They cannot create the leaſt worme, nor quicken the leaſt flie, nor dive into the thoughts of the ſonnes of men; Kings are mighty, but not Almighty, they can do many things, but many things they cannot do; they can make many living men dead, but they cannot make one dead man live; Nay, they *Anſw.*

cannot retain their own breath a moment.

Quest. *You said also there is some difference in respect of time.*

Answ. Yea; for as God in his Essence is alwayes the same, so is also his power not abated or weakened; he is always omnipotent, because alwayes God; but the power of the creature is changeable; the Heavens grow old, mighty Princes may and do die; their power may be diminished and overthrown: But God his power is alwayes Omnipotent, there being in him *no shadow of change*, Ps. 102.25. *They shall perish, but thou shalt endure, &c.*

Quest. *But seeing our faith resteth upon the unchangeable truth of God, why is the attribute of Omnipotency rather expressed in the entrance of the Creed, then that he is most holy, just, true, &c?*

Answ. For three reasons,

1. Because Omnipotency in
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Quest. *What is the second reason?*

Answ. Because the Compilers of t
on which our faith leaneth.

Quest. *Which are they?*

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2. His power to perform al
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Quest. *What moved them so to do?*

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Quest. *What doth this title require of us?*

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1. To know that God is Almighty.

2. To believe that God is Almighty.

Quest. *Make this appear?*

Answ. It appeareth, in that

1. He can will or do whatsoever the highest and supreme good can will or do, *Ps.* 115. 5. *Our God is in Heaven, and doth whatsoever he will.*

2. In the infinite objects that he hath done and can do.

3. In the infinite manner of working, for he never did any thing so powerfully, but he could have done it more powerfully.

Quest. *What is the second reason discovering in God an Almighty power?*

Answ. Because he effecteth his Almighty and Omnipotent works, without labour or motion,

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motion, ſo as nothing is hard unto God, *Gen.* 18. 19. Is any thing hard unto the Lord? and the Lord himſelf asketh if any thing be too hard for him *Jer.* 32. 27. His will is his word, his word is his work; he ſpake the word, and all things were.

What is the third reaſon? Queſt.

In that he cauſeth all power where it is, and ruleth it unto his own glory; He maketh weak, and he maketh ſtrong; *Pilate* had had no power over Chriſt, but becauſe it was given him of the Father; And all power faileth, if it be not renewed by him, *Pſ.* 90. 3. *Anſw.*

What is the fourth reaſon? Queſt.

Becauſe it is an unreſiſtible power, and infinitely beyond the power of the *Anſw.*

Queſt.

Anſw.

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No, becauſe 1. He cannot do what he cannot will in ſo pure and ſimple Eſſence; His will and his act cannot diſagree. *Anſw.*

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Answ. For three reasons,

1. Because Omnipotency includeth all other of Gods attributes; for he that is Omnipotent, must needs be most just, most simple, most perfect, infinite, unchangeable, eternal, omnipresent.

Quest. *What is the second reason?*

Answ. Because the Compilers of the Creed, were wise to expresse the two great pillars, on which our faith leaneth.

Quest. *Which are they?*

Answ. 1. The goodnesse of God in Christ, he is our Father; and out of his fatherly affection hath a will to do us good.

2. His power to perform all that good will toward us, wherein he is distinguished from earthly Parents, who oft wish well to, and would do their children good, but are not able to perform their desires; it is not so with our Father.

Quest. *What moved them so to do?*

Answ. It is not unlikely, but that they had observed the same ground laid by the Lord himself in the rule of works, as also in the rule of the prayer of faith; In the Preface of the Decalogue, *I am the Lord*, there is his power; *Thy God*, there is his fatherly affection; And in the Preface of the Lords Prayer, we are taught to say, *Our Father*, to assure us of his fatherly good will, and, *which art in Heaven*, which assureth us of his Omnipotent Power.

Quest. *What is the third reason?*

Answ. Because the Lord proveth himself to be the true God, and would have his People so to believe him from his Omnipotent Power; See *Jer.* 10. 11. *to* 17. where *Augustine* was wont to say; *Let any make a world, and he shall be God.*

Quest. *Why is this Omnipotency attributed to the Father, and not to the Son or Holy Ghost; are not they Almighty also?*

Answ. Yes, this derogateth nothing from them, but only sheweth, that the Almighty Father is the fountain and beginner of the other two Persons; but this must not be meant of a beginning in time, for all the Persons are eternal; but only in order.

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Becauſe it is an unreſiſtible power, and infinitely beyond the power of the moſt powerful creatures. *Anſw.*

How doth this appear? Queſt.

In three Inſtances. *Anſw.*

1. The devils, who are of great power; *But greater is he that is in you, then he that ruleth in the world,* 1 John. 4. 4.

2. The good Angels, who are great in power, are but at the beck and command of this power, whoſe greateſt power is but a drop to this Ocean.

3. The very Humanity of Chriſt, to which this Omnipotent Power agreeth not, for then it were become God; whereas we ſee his Power, as man, was hindered on the Croſſe, and he complained that he was forſaken of God.

But hath not Chriſts Humanity power to be in all places, or many places at once, by the union of the Deity? Queſt.

No, for Chriſt-man is not yea and nay, 2 *Cor.* 1. 19. *Anſw.*

But hath it not this Power by the Power of God? Queſt.

No, for 1. Finite is not capable of infinite. *Anſw.*

2. Chriſts actual power is ever joyned with his will, and his will is not to overturn any Article of faith, but to ſtrengthen them all.

How can he be Omnipotent, that cannot do all things? he cannot lie, he cannot die, he cannot deny himſelf, he cannot make things to be and not to be at the ſame time; he cannot do unjuſtly, be finite, ignorant, corporeal. *Obj.*

Whatſoever God cannot do, argueth not his impotency but Omnipotency; And God is therefore Omnipotent, becauſe he can do nothing contrary to his nature, will or truth; for, *Ita Deus omnia poteſt, ut Deus permaneat.* Chryſoſt. Homil. 19. in Joan. *Anſw.*

Why can God do noth ing contrary to his nature? Queſt.

Becauſe *Potentis eſt in optimo permanere*; It is Omnipotency to abide the chief good, and if he ſhould do any thing contrary to his Eſſence, or eſſential property, he were not Omnipotent. *Anſw.*

What followeth hence? Queſt.

1. Becauſe he is the chief good, therefore he can do no evil; for *if he could do evil he could not be Omnipotent*, ſaith *Auguſtine*, We teach not that God is the Author of ſinne, that is againſt his nature, who is the chief good, as ſin is the chifeſt evil. *Anſw.*

2. Becauſe he is *Ens entium*, and *Jehovah*, having his being in himſelf, and giveth being to all things, therefore he cannot die or ceaſe to be, or bring himſelf to nothing, for this were directly againſt his being and Eſſence.

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2. That is as impoſſible which is contrary to his will, as that which is contrary to his nature, his will muſt ſtand.

3. His will is the rule of all righteouſneſſe, as his Eſſence is the original of all; and what is contrary to his will, is contrary to his juſtice and goodneſſe, and ſo not agreeing to the moſt righteous God's; He that hath commanded us to love him, cannot command us to hate him, for this were againſt his will.

Queſt. *Why can God do nothing contrary to his truth?*

Anſw. 1. Becauſe he cannot will flat contraries, or things implying a contradiction.

2. He cannot be contrary unto truth, but he muſt be contrary to himſelf, who is in his Eſſence truth it ſelf.

Queſt. *What followeth hence?*

Anſw. 1. That he cannot make the ſame things to be, and not to be at the ſame time, nor to be in a contrary manner at the ſame time, as, for a creature to be finite, and infinite in that where it is finite. And therefore the body of Chriſt is not finite in one place, and infinite in many places at the ſame time, nor is effected by the power of God; for to be finite in one place at one tmie, is truth, and to be infinitein many places at the ſame time, is contrary to that truth; beſides, that his revealed will is againſt it.

2. It followeth, that a thing cannot be done and not done at the ſame time; for one of theſe is truth, and the other is contrary to that truth; and God cannot make things which are true, at the ſame time falſe, but he ſhould be contrary to his truth.

Queſt. *But if God be almighty, why doth he not hinder ſinne, which is contrary both to his nature and will?*

Anſw. 1. Becauſe though ſin be evil; yet ſin to be, is good.

2. We are bound to hinder ſin, who live under a law, but God is not bound, nor receiveth lawes from any.

3. His power is manifeſted far greater, in bringing good out of great evill, then if he ſhould hinder it.

Queſt. *What is the ſecond thing that is required in this profeſſion?*

Anſw. That after this knowledge, we believe in him that is Almighty.

Queſt. *What is it to believe in him that is ſo?*

Anſw. To be perſwaded, that as God is Almighty in himſelf; ſo he is Almighty for my good, and that by his almighty power he will perfect my ſalvation.

Queſt. *Then it ſeemeth nature teacheth not a man thus to believe in God Almighty?*

Anſw. No, faith goeth far beyond nature.

1. Nature ſeeth him an Almighty God; but faith ſeeth him an Almighty Father.

2. Nature ſeeth him omnipotent in his own nature, and in the works of nature; but faith ſeeth him omnipotent in the works of grace.

3. Nature knoweth him in his general power; but faith bringeth it home to relie upon it for ſalvation; and for whatſoever may conduce to it, againſt all contrary power which would hinder it.

Queſt. *What uſe may we make of this Almighty power of God?*

Anſw. It hath four notable uſes.

1. For the ſtrengthening of our faith.
2. For the guiding of our practice.
3. For comfort and encouragement.
4. For caution in right application.

Queſt. *How doth God's omnipotencie ſerve to confirme our faith?*

Anſw. We ſhall make it appear in four inſtances.

1. In the Articles of faith.
2. In the Hiſtories of Scriptures concerning miraculous effects.
3. In predictions of great and unlikely things yet to be accompliſhed.
4. In the execution of this power in actions of omnipotencie which cannot be believed till the ground of this faith be well laid.

Queſt. *Shew it in ſome Articles of Faith?*

It appeareth here both in general and in ſpecial Articles. *Anſw.*

How in general? *Queſt.*

In that all the Articles of the Creed are ſealed to the believer by that firſt, *I believe in God the Father Almighty*; and that made *Abraham* ſo ſtrong in faith, becauſe God was able, *Rom.* 4. 21. *Anſw.*

Shew it in ſome ſpecial Articles. *Queſt.*

As all Articles ſhew it impoſſible unto fleſh and blood, ſo that 1. The Creation of heaven and earth of nothing can never be believed, as the next words binde us, till we firſt believe his Omnipotent Power. *Anſw.*

2. All the Articles concerning Chriſt can never be believed, till that be believed firſt; as that the Sonne of God ſhould become man, and be made of a Virgin: that he ſhould condemn ſin in the fleſh, by being condemned for ſin: that by dying he ſhould overcome death: that by entring into the grave, he ſhut it and ſweetened it to believers: that by deſcending into hell, he ſhould deliver us from hell: that by riſing and aſcending, he ſhould raiſe us, and ſet us in heavenly places with him: that being judged and condemned, he ſhould come to be the great Judge of the world: the faith of Gods Omnipotent Power muſt perſwade all this.

3. To believe the Article of our reſurrection, we muſt be perſwaded of that mighty power of God, that our bodies clothed with corruption, wrapped in death's garments, conſumed to duſt, and almoſt to nothing, ſhould riſe entire, and glorious unto eternal life: It is the confidence of Gods mighty Power, that muſt ground our faith, 1 *Cor.*6.14. *God that raiſed up the Lord, ſhall raiſe us up alſo unto eternal life, by his power.* Without this ground laid, we ſhall be Sadducees denying the reſurrection, *not knowing the Scriptures nor the power of God.*

Declare now how this ground confirmeth faith in the Hiſtory of Scripture, concerning miraculous events. *Queſt.*

This will be evident in wonderful events both in Old and New Teſtament, which we ſhall never believe without faith in Gods Power. *Anſw.*

1. In the Old Teſtament, the hiſtory of the Deluge, of dividing the ſea, and *Iſraels* paſſing thorow the bottome; of *Iſraels* preſervation in the wilderneſſe by daily miracles, by turning the Sunne back, and ſtaying him in his courſe; of opening the earth, and devouring *Corah* and the Conſpirators, and many ſuch.

2. In the New Teſtament, the glorious and great miracles of Chriſt and his Apoſtles; the opening of blinde eyes, raiſing dead bodies, diſpoſſeſſing devils by a word, of opening the graves and raiſing Saints, at Chriſt his reſurrection, with innumerable more, ſhall never be believed without faith in the power of God.

Now you ſaid, this ground of Gods Power confirmeth faith in the expectance of the accompliſhment of Predictions. *Queſt.*

Yea, and this will appear in ſome inſtances. *Anſw.*

Which are they? *Queſt.*

1. In Gods time, the whole body of the Jewes ſhall be called in, this is propheſied, and the faith of it grounded on the Power of God, *Rom.* 11.23. Becauſe *God is able to ingraff them.* *Anſw.*

2. The final overthrow of Antichriſt and his Kingdom, which hath taken faſt roote in the earth many hundred yeares, is foretold, *Rev.* 18. Then which nothing is more unlikely to the eye of fleſh.

The Spirit of God groundeth the faith of this Prediction in the Power of God, *Rev.* 18. 8. *For ſtrong is the Lord that will condemn her.*

3. The Scripture hath foretold us of a new heaven, and a new earth, wherein dwelleth righteouſneſſe, which we muſt expect, wherein the power of the devil ſhall be utterly and eternally overthrown, 2 *Pet.*3. 13. But this cannot be believed

believed but by faith in the Power of God, which must create these new heavens and new earth, *Isa.* 65. 17.

Quest. *How doth this same truth appear in the execution of his Power?*

Answ It appeareth in two instances.

1. That God should make of one masse and lump, one vessel of honour, and another of wrath, and dealeth unequally with equals, it seemeth harsh and unreasonable to carnal men who are still quarrelsome with the equity of it; but the Apostle, *Rom.* 9. 21. bringeth our faith on this ground; *Hath not the Potter power over the clay?*

2. We see a desperate wicked man run on his way, we hope of his return, yet we must not judge another mans servant, nor passe sentence, nor despaire, God is able to convert him; See *Rom.* 14. 4. *Who art thou that judgest? he shall be established, for God is able to make him stand; he is able to raise of stones children to* Abraham.

Quest. *What is the second use of this Almighty Power of God?*

Answ. It helpeth to guide our practice, and to lead us to many duties.

Quest. *What is the first duty?*

Answ. To ascribe all power to God, *Ps.* 62. 11. *Once have I heard it, yea twice, that power belongeth to God. Proclaim the praise of his power in all the works of wonder, in heaven and earth,* Ps. 68. 39. *Ascribe power unto God, for his Majesty is upon* Israel, *and his strength in the clouds.* Thus *Israel* hath experience of his love in many weighty and miraculous effects; and so the Church in all ages.

Quest. *What is the second duty?*

Answ. To feare by sin to offend a God of such infinite power to revenge, 1 *Cor.* 10. 21. *Do we provoke the Lord to anger, are we stronger then he?* Jer. 10. 7. *Who would not feare thee, O King of Nations? To thee appertaineth dominion and power,* Jerem. 5. 22. *Fear ye not me, (saith the Lord,) or will ye not be afraid at my presence? who have placed the sands for the bounds of the sea, by a perpetual decree, that they cannot passe it; and though the waves thereof rage, yet can they not prevaile; though they roare, yet cannot they passe over it;* And here remember

1. That the main use of Gods Power is to destroy sin and sinners.

2. That *it is a fearful thing to fall into the hands of the living God.*

3. That no wise man would take a Beare by the tooth, or stir up a Lion against himself; and therefore if thou love not grace, love thy self, *Feare him that is able to cast soule and body into hell,* Mat. 10. 28.

4. It is bootlesse to contend against this power.

Quest. *What is the third duty hence?*

Answ. To go on diligently and fearlessely in good duties, seeing all the power of God is with us, and for us in his service.

Quest. *How may we quicken our selves by considering of the power of God in these duties?*

Answ. The power of God helpeth us forward in six particulars.

1. In that there is scarce a spiritual duty of Christianity, but the Spirit of God moveth us, and inciteth us to it, by considering the mighty power of God

Quest. *How prove you this?*

Answ. By foure instances.

1. We have incouragement to pray, because God is not only a Father, but Almighty, *able to do abundantly above all that we are able to ask or think,* Ephesians 3. 20. And in nothing doth the Lord more graciously put forth his power then in performing the prayers of his servants, as appeareth in *Moses* holding up his hands till *Amalek* was destroyed; In *Joshuah's* Prayer, prevailing to stop the Sunne in his course; In *Elijahs* prayer, shutting the heavens from raine, and opening them, *James* 5. 17, 18.

Quest. *What is this to us?*

Answ. Yes; 1. God is not lesse powerful.

2. Nor

2. Nor the prayer of Faith.

3. We Lepers muſt ſay, *Matth.* 8. 2. *Lord, if thou wilt, thou canſt make* us *clean*, ſetting before us the power of God in our prayers, as Chriſt himſelf, *Mark* 14.36. *Father, all things are poſſible to thee, take this cup from me*; And in the Lords Prayer, the patern of prayer; *Thine is the Kingdom, the power and glory.*

Queſt. *What is the ſecond inſtance?*

Anſw. Hereby we are incouraged to the ſincere and upright walking with God, *Gen.* 17.1. *I am God all-ſufficient, walk before me, and be thou upright*; becauſe he hath all power *to do good to them that are of upright heart*: 2 *Chron.* 16. 9. *Hanani* the ſeer to *Aſa*; *The eyes of the Lord behold all the earth*, to ſhew himſelf ſtrong to them of upright heart.

Queſt. *What is the third inſtance?*

Anſw. Faith in God's power worketh contentation in God, whatſoever he maketh our portion, *Heb.* 13.5. *Let your converſation be without covetouſneſſe, for he hath ſaid, I will not faile thee.*

Queſt. *What is the reaſon hereof?*

Anſw. 1. Becauſe Faith ſeeth, that whatſoever his power effecteth, is ordered by his juſt will and wiſdome, which ſeeth what is beſt for me; and in what meanes, and in what manner and time it will be beſt for me.

2. Whether it have means or not, it knoweth the power of God to be ſuch, as whatſoever it can do with means, it can alſo do without them, and therefore it rejecteth and ſcorneth all bad and unlawful means of helping it ſelf.

Queſt. *What is the fourth inſtance?*

Anſw. The duty of beneficence and liberality to the Saints, which the Apoſtle perſwadeth alſo by the ſame Argument, 2 *Cor.* 9.7. *God is able to make all grace to abound, that ye having all ſufficiency in all good things, may abound unto every good work*, 2 *Chron.* 25. 7, 8, 9. The Prophet is ſent to *Amaziah*, to leſſen his Army, and to loſe a great ſumme of money ſpent about the levying of them, perſwadeth the King to forego the money, and ſaith, *God hath power to help and to caſt down*; yea, *he is able to give farre more then this.*

Queſt. *What is the ſecond help in duty from the power of God?*

Anſw. In that this power ſtrengtheneth us in all good, and that both in doing and ſuffering for any thing that is good; now ſteppeth in the power and the grace that is ſufficient for us, and is perfected in our weakneſſe: And whereas the labour of duty often tireth us and wearieth us out, now cometh this power and ſupplieth ſtrength to the weary, *and reneweth our ſtrength as the Eagle*, Rom. 16.25. *Now to him who is able to eſtabliſh you.* The latter, namely in ſuffering for good; becauſe in our wrongs and perſecutions this power maketh us invincible, and able to bear all things, *Phil.* 4.1,213. *I can want and abound, and do all things by him that ſtrengtheneth me*, Heb. 2.18. *Who is able to ſuccour the tempted.*

Queſt. *What is the fourth help from this power?*

Anſw. That this power protecteth us in his ſervice, and worketh againſt enemies and dangers, which would ſmite us with timerous and ſervile fears, to hinder both the undertaking and performance of every good thing, which is ſeldome eaſie.

Queſt. *How prove you this?*

Anſw. In *Jer.* 1.17. He muſt go to the rebellious Jews, and not fear their faces; the reaſon, *Verſe* 18. *For I am with thee to deliver thee*, and *Verſe* 19. Seeſt thou men againſt thee in thy good ſervice, look to Gods power with thee and for thee; *He is the ſtrength and deliverance of his anointed*; ſee *Jer.* 10.11. *The Lord is with me as a Gyant, &c.*

Queſt. *What is the fifth help hence?*

Anſw. That this power will preſerve and perfect what he hath begun, *Phil.* 1.6. *Iſa.* 40.20. *To him that hath no ſtrength, he increaſeth power*; and thus he perfecteth the deſire of his Saints.

Queſt. *What is the ſixth help from the conſideration of God his power?*

Answ. That this power will remunerate and recompence the least labour undertaken for his sake, not for the worth of the work, but because he hath promised; And therefore fast in private, give almes secretly, pray in thy closet with the door shut, *Thy Father which seeth in secret*, can and *will reward thee openly*, *Mat.* 6. 18.

Quest. *What is the fourth duty we learn from this power of God?*

Answ. To apply this power, and lean upon it in all estates and conditions, in life & death.

Quest. *Why must we do so?*

Answ. Because we give God hereby the glory of all his wayes with us as we ought to do, not onely in want of meanes, but in the having of them.

Quest. *How shew you that we must depend upon this power in the use of all means?*

Answ. It appeareth in the use of means, both spiritual for our souls, and temporal for our bodies. For the first, what is it that maketh faith not to fail, and hope to be so sure an Anchor of the soul, which in themselves are changeable, but only God's power establishing them? and what maketh the Word, Sacraments, Prayer, and the like meanes of spiritual strength, but a mighty power of God put forth in them? *Rom.* 1. 16.

Quest. *Declare also, that we must lean upon it in the means of bodily life.*

Answ. This is clear, in that nothing can make meat, drink and cloth, dead things in themselves, to sustaine our lives, but a superiour power which is the staffe and strength of them; which power being withdrawn by God, they cannot relieve us, but we die in the abundance of them.

Quest. *What followeth hence?*

Answ. That we must not onely feel the creature feeding us, but the Creatour; which we do, when we acknowledge this power of God in them; but they never do which come to their table, like swine to the trough, without prayer for blessing.

Quest. *What other reason to leane upon this power?*

Answ. Because if we do not, we cannot be established, *Isaiah* 7. 9. but lie open to such fears as shake men, as trees in the Forest are shaken with strong windes; as it is said of the Jewes for fear of the Aramites.

Quest. *But are there not some occasions wherein our faith must bestir it self, and relie upon this power more then in other?*

Answ. Yes; I will instance in three.

1. In the publike tempest and danger of the Church; for what is it that can keep the Church, as the Arke upon the waters from drowning, amongst so many Tyrants, enemies, persecutors, trials, as thick as waters, but that mighty power of God the Pilot of it? So *Isa.* 56. 16. *His arme saved it.*

Quest. *What is the second instance?*

Answ. In particular and personal trials; for what is it else that beareth thee out of stormy temptations, terrors, inward assaults, but only that grace applied, that is sufficient for thee; and that thou *art strong in the Lord and in the power of his might?* *Ephes.* 6. 10. 2 *Cor.* 12. 9. And what else leadeth thee thorow outward afflictions, scornes and trials from the world and Satans instruments, but that thou art *strengthened with all might unto all patience*, *Col.* 1. 11. *And that through his glorious power.* That we are *of weak made strong*, is not of our selves, but of the strength of Israel.

Quest. *What is the third instance?*

Answ. In the day of death what can we leane on, but on this power? whom canst thou trust with thy self and salvation, but the power of God? Commit thy soul unto him, who is able to keep it, and restore it safe at the last day; commit thy body to him in hope, who will preserve thy bones and ashes, and raise and glorifie it by his mighty power.

Quest. *What is the third use of this doctrine of Gods Almighty power?*

Answ. It affordeth us assured comfort, and sundry grounds of strong consolation.

Quest. *What is the first ground?*

Answ. 1. That all Gods gracious promises shall be in their time made good unto us, because

becauſe God can do whatſoever he will, and will do whatſoever he hath promiſed.

2. No power created can hinder him from performing his promiſes, in which is our life, *Iſa.* 40.9, 10. *O Sion, thou bringeſt good tidings; Behold, the Lord will come with power, and his arme ſhall rule for him, &c.*

Queſt. *What is the ſecond ground of comfort?*

Anſw. That all our prayers ſhall be heard, and all our wants ſupplied in ſeaſon.

1. Becauſe he hath promiſed to fulfil the deſires of them that fear him, *Pſal.* 145.19. And therefore, *If any want wiſdome, let him aske it of God*, as *Solomon:* he is able to ſupply, *for with him are treaſures of wiſdome and knowledge*; If any want a farther meaſure of the Spirit, let him aske of him, *John* 7.39. *that giveth the Spirit to him that asketh him*; If any want a good wife or children, beg them of the Father of Spirits, being ſuch gifts as the world cannot give.

2. The experience of the Saints, who have gone richly laden with all needful gifts from his full treaſury, *Phil.* 4. 13. *I am able to do all things through the help of God ſtrengthening me.*

Queſt. *What is the third ground?*

Anſw That therefore nothing can hinder the converſion, or ſalvation of the elect, but it muſt needs be well with the juſt.

Queſt. *How prove you the former?*

Anſw. By induction; For

1. Not our ſins can hinder, not their greatneſſe, nor their multitude; his power ſmooths the way before him, he pulleth down the high holds of ignorance, unbelief, natural pride &c.

2. Not the Devill, he is caſt out by a ſtronger then he; and one maine end of Chriſt his appearing was, *to diſſolve the works of the Devil*, 1 *John* 3 8.

3. Not the world, *John* 16. 33. *Be of good comfort, I have overcome the world.*

4. Not our own weakneſſe; for *he chooſeth the weak things to confound the mighty*; and his *power is moſt perfected in weakneſſe*, 1 Cor. 1.27.

Now ſhew how nothing can hinder the ſalvation of the Saints converted?

This is evident, *John* 10. 29. *My Father is ſtronger then all, and none can take them out of his hands*, 1 Pet. 1, 5. *We are kept by the power of God unto ſalvation.* And it is impoſſible that any ſeducer ſhould ſeduce the elect, *Matth.* 24. 24. Hence is the aſſurance of our perſeverance, that when we cannot comprehend him, he comprehendeth us.

Queſt. *What is the fourth ground of comfort?*

Anſw That no Tyrant or enemy can do us the leaſt hurt farther then our heavenly Father doth permit, *Rom.* 8. 32. *If God be with us, who can be againſt us*, to hurt us? He ſaith to the raging ſea, *Thus farre ſhalt thou come, and here ſhall thy proud waves ſtay*, *John* 19.11 *Jeſus anſwered* Pilate, *Thou couldſt have no power at all againſt me, except it were given thee from above*, Pſal. 24. 8. *God is the Lord, ſtrong in battel*, even too ſtrong for all wicked Angels and wicked men; the Devils cannot keep a coaſt, or vexe a creature, if he ſay, *Get you hence*; And he hath a hook in *Nebuchadnezzars* jawes, to hold him this way or that; and if the proud Tyrant ſhall ſay, *Who can deliver you out of my hands?* The three children can ſay, *Our God can and will deliver us*, Dan. 3. 17. Our God can dry up *Jeroboam's* hand ſtretched out againſt the Prophet, 1 *Kings* 13.4. Our God can looſe *Belſhazzar's* joynts in the middeſt of his jollity; Our God can teare his enemies in pieces as a Lion, and none can reſcue, *Hoſea* 5.14.

Queſt. *What is the fifth ground of comfort?*

Anſw. This power is a ſovereign antidote to fence the heart againſt any perſonal affliction.

Queſt. *How doth it ſo?*

Anſw. 1. Becauſe it can ſupply a comfort in trouble, and give, if not peace, patience which is better then peace, ſo as though a Godly man walke in the middeſt

of the valley of the ſhadow of death, he will feare none evill, the rod and ſtaffe ſhall comfort him, Pſ.23.4.

2. It knoweth to deliver the godly out of all adverſity, that is, delighteth to do it, 2 *Pet.* 2. 9.

3. It can and will turn all to the beſt, *Rom.* 8. 28. That they ſhall ſay, It was good for them that they were afflicted.

Queſt. *What uſe may we make hereof?*

Anſw. To comfort our ſelves with theſe words in the deepeſt diſtreſſes.

1. In wants, ſay as *Abraham, God will provide*; I will expect either wealth or contentment in want; If he take all away, he can make it better at the latter end, and double my portion; at leaſt he will leave me himſelf.

2. In ſickneſſes and furious diſeaſes, he can rebuke the diſeaſe with one word of power. The Leper could ſay, *Lord, if thou wilt, thou canſt make me cleane*; and yet that was as uncurable a diſeaſe as any.

3. In death it ſelf; he hath foiled death, he can command death out of his poſſeſſion, he can and will raiſe up thy dead body out of the duſt by his mighty power, 1 *Cor.*6.14.

Queſt. *What is the fourth and laſt uſe of this doctrine of the Almighty power of God?*

Anſw. For caution, that we may no way obſcure the glory of this, either by contempt or preſumption.

Queſt. *How may we avoid the former?*

Anſw. Two wayes.

1. If we be careful never to impeach the mightineſſe of this power, when it chooſeth and uſeth means to work by; we muſt ſee his power in ſaving by many as well as by few; ſtrong means are as dead as weak means without it.

2. If in the manifeſtation of this mighty power, we fear and reverence before him, ever trembling at his judgements.

Queſt. *How may we do this?*

Anſw. 1. By ſilence unto God, as *Aaron, Levit.* 10. 3. *Then* Moſes *ſaid unto* Aaron, *This is that which the Lord ſpake, ſaying, I will be ſanctified in them that come neare unto me, and before the people will I be glorified: but* Aaron *held his peace*; and *David*, Pſ.39. 9. *I held my peace and ſaid nothing, becauſe thou diddeſt it.*

2. Submiſſion of our wills to God; *Not my will, but thy will be done.*

3. Inſtruction by correction, on our ſelves; *Bleſſed is the man whom thou chaſteneſt and teacheſt*, Pſ. 94.12. or on others, *Luke* 13. 3. *Were they greater ſinners? I tell you, Nay; but except ye repent, ye ſhall all likewiſe periſh.*

Queſt. *What is contrary hereto?*

Anſw. 1. To wiſh judgements on a mans ſelf, to wiſh himſelf hang'd, dead, damned; the Jewes curſed themſelves and theirs; or on others, curſing their wives, children, ſervants, neighbours. This is not to tremble at judgements, but to forget that God is of power to bring their wiſh into their boſome

2. To mock at the judgements of God on themſelves or others, as if the God of power would ſuffer his power to be ſcorned, mocked.

3. Not to lay judgements to our hearts for amendment, for ſuch as will not take example, muſt make examples.

Queſt. *How do we preſume on this power?*

Anſw. Six wayes.

1. When we rely upon this ower, not knowing his will, which if it be not joyned to his power, affordeth us no ſtrength; Thus prophane perſons will needs believe that God can ſave them though they live in their ſins, which is quite contrary to his will revealed; Theſe preſume of an harveſt without ſowing; Thus blinde Papiſts affirme Chriſts body in many places at once may be eaten really and corporeally, only flying to the power of God; whereas beſides that it is ſimply impoſſible for a body remaining a body, to be in many places at once, in the ſame manner and reſpect; ſo it is without any word, yea againſt the will of God revealed.

What

What is the ſecond way of preſumption upon this Power of God? Queſt.
When men relie upon this power with neglect of meanes ordained by God; Anſw.
for God who hath not tied himſelf, hath tied us unto them, as them to his own ends; Thus do they that preſume of his power to convert and ſave them, but reject and deſpiſe the meanes; It is a fooliſh preſumption to ſay, God can preſerve my life without meat and drink, and therefore I will not eate nor drink; We muſt ſay to you, as *Paul* to thoſe Paſſengers, *Acts* 27. 44. *Unleſſe you abide in the ſhip, you cannot be ſaved.*

What is the third way of preſuming on this power of God? Queſt.
For a man to dare or attempt any thing, knowing it contrary to his will, as Anſw.
ſwearing, oppreſſion, drinking, &c.

Shew the greatneſſe of this ſinne? Queſt.
1. It riſeth out of a conceit, that Gods mercy hath eaten up his power and Anſw.
juſtice.

2. Every ſinne againſt conſcience inlargeth the ſinne, *John* 19. 11. *He that delivered me, hath the greater ſinne*; he was forewarned, heard his doctrine, ſaw his miracles.

3. *If our conſcience condemn us, God is greater then our conſcience.*

What is the fourth way of preſuming on this power? Queſt.
To preſume upon a meanes not applied; as thoſe that preſume to ſin becauſe Anſw.
Chriſt died for all, he hath blood enough, merit enough, and ſo make ſin abound, becauſe grace hath abounded.

Shew the deluſion of this conceit? Queſt.
Becauſe in Chriſts death are two things. Anſw.
1. The actual Accompliſhment.
2. The effectual Application.

The former without the latter, is as Phyſick in the pocket unapplied, which though never ſo ſovereign, helpeth not. In that if Chriſts death be applied, it cannot but be the death of ſinne; for Chriſt died to aboliſh ſinne, and deſtroy the works of the devil.

What is the fifth way of preſuming on this power? Queſt.
To relie upon this power, when we run againſt the meanes of our ſafety; So Anſw.
did *Peter* preſume not to be offended or deny Chriſt, and yet run into the High Prieſts Hall.

Give ſome inſtances of it? Queſt.
1. To runne into all places of idolatry, and ſpiritual infection, thinking them- Anſw.
ſelves ſtrong enough againſt any temptation they can meet with.

What is the danger hereof? Queſt.
1. If they act not idolatry, they conſent. Anſw.
2. God ordinarily giveth them up to ſtrong deluſions, for want of juſt deteſtation.

What is the ſecond inſtance? Queſt.
To runne into places of bodily infection and danger, without juſt warrant, or Anſw.
ſufficient calling, only pretending the ſtrength of their faith, as in plague-time.

Is this a ſinne? Queſt.
To go in the way of ordinary viſitation, unleſſe charity, calling, and conſcience Anſw.
require, is a ſin.

1. Becauſe God hath tied his care over us, with our care over our ſelves.
2. In ordinary courſe, he hath tied our ſafety and meanes together, *Acts* 27. They muſt abide in the ſhip, *and ſome on boards, and ſome on plancks get to land.*
3. It is as unſafe for us to go to them, as for them to come amongſt us.

What is the third inſtance? Queſt.
On pretence of ſtrength, to run into places of prophane and wicked reſort, Anſw.
with temptation, and bent to corruption of body and minde, as play-houſes, maskings, evil-mixed dances, &c.

Queſt. *What is the ſixth way of preſuming againſt this power?*
Anſw. To preſume a mans ſelf out of the reach of this power upon uncertain grounds.
Queſt. *Give ſome examples.*
Anſw. 1. To do what a man liſt, preſuming himſelf loved of God. For
1. Gods mercy leadeth to repentance.
2. Mercy is with him, to be feared.
3. It is a ſigne of wrath to be ſo deluded.
Queſt. *What is the ſecond inſtance?*
Anſw. To exempt a man from power, becauſe of temporal bleſſings. For
1. Thoſe are common to good and bad.
2. *None knoweth love or hatred by them.*
3. God beginneth his love from faith, feare, uprightneſſe of heart.
Queſt. *Give a third inſtance.*
Anſw. To ſecure our ſelves
1. Upon dead faith, without works of piety and charity.
2. On our prayers and devotion, turning our eare from his law. Or
3. On profeſſion and acquaintance with God, and be workers of iniquity.

The fourteenth Head.

Of the Creation; ſpecially of Man.

Maker of Heaven and Earth.

The Ground is, *Gen.* 1. 1. *In the beginning God created the Heaven and the Earth.*

Whether it be a matter of faith to believe God a Creator, ſeeing natural men have believed and taught it; And it is eaſie for nature it ſelf, to riſe from a building to a workman?

That the world was made, nature teacheth, *quoad rem, Rom.* 1. 20. but *quoad modum & media*, that is, how and when, by what manner and meanes faith muſt teach and perſwade, *Heb.* 11. 3. *By faith we know that the world was ordained by God.*

Queſt. *But why doth the Creed mention the Creation?*
Anſw. For three Reaſons.

1. To prove the Omnipotent Power of God, which it had mentioned in the former words; for to the right knowledge of his ſupreme power, we muſt behold his external works.

2. A right order propoundeth { 1. The works of nature. 2. The works of grace.

The works of Creation, and then of Reparation; for Creation neceſſarily precedeth Redemption, Sanctification and Glorification, and things muſt exiſt before they can by this meanes be brought to their chief ends.

3. He that can believe the Creation, may more eaſily be led forward to believe the great work of Redemption and Salvation by Jeſus Chriſt.

Queſt. *But what do you conſider in the place alledged?*
Anſw. Foure things.
1. The Efficient of Creation; *God.*
2. The Time; *In the beginning.*
3. The Act; *He created.*
4. The Effects; *Heaven and Earth.*
Queſt. *Who is the Agent or Efficient?*
Anſw. God alone; God created, that is, the whole Trinity, the Father, the Sonne, and the Holy Ghoſt.

How

How prove you that God in Trinity is the Creator, and he alone? Queſt.

1. Becauſe the Scriptures aſcribe it both to the Son and Holy Ghoſt. *Anſw.*

Prove the former. Queſt.

Col. 1. 16. *By him all things were created, which are in Heaven and earth,* Heb. 1. 10. *Thou, Lord, in the beginning haſt eſtabliſhed the Earth and the Heavens, &c.* ſpeaking of the Sonne; *All things were made by it, and without it was nothing made,* John 1. 3. *Anſw.*

Prove the latter. Queſt.

Job 26. 13. *His Spirit adorned the Heavens,* Pſal. 33. 6. *By the breath of his mouth were the Heavens made, and all the Hoſt of them,* Gen. 1. 2. *The Spirit of God moved upon the Waters.* *Anſw.*

What is the ſecond reaſon? Queſt.

Becauſe the Creation, being *opus ad extra*, that is, without the Perſons, muſt be common to all the three Perſons in Trinity, *John* 5. 17, 19. *Whatſoever the Father doth,* namely without himſelf, *that doth the Son,* and alſo the Holy Ghoſt; for there being the ſame Eſſence, there is alſo the ſame Will, Work, Power and Wiſdome of them all. *Anſw.*

What is the third reaſon that God alone is the only Creator? Queſt.

Becauſe Creation being a production of ſomething out of nothing, is a work of infinite Power, beyond the reach of all finite creatures; And hence the Scriptures prove him the only true God, above all idols and falſe gods; as *Iſa.* 45. 6, 7. *I am God, and there is none beſides me;* why? *I forme light, and create darkneſſe.* Let Heathens, Pagans, Papiſts, bring forth their gods; if any of them can make Heaven and Earth, he ſhall be our God; elſe accurſed be the idol, the idol-maker, and the idol-monger. *Anſw.*

What is the fourth reaſon? Queſt.

1. From conſideration of all the works of God, to riſe up to the workman, and admire his skill: ſo we do in beholding any piece of curious workmanſhip. *Anſw.*

2. In every of them is ſome expreſſion of Divinity.

3. All the Saints muſt ſing that Song of the twenty foure Elders, *Revel.* 4. 11. *Thou art worthy to receive all honour and glory, for thou haſt created all things, &c.*

What is the ſecond uſe? Queſt.

To move us to perform all homage and ſervice unto him, *Pſ.* 95. 6. *Come and let us fall down before the Lord our Maker. David,* Pſ. 119. 73. maketh this a ground of obedience, becauſe Gods hands faſhioned him; And if naturally all creatures elſe are preſt and ready to obey him, except wicked men and evil Angels, how much more ſhould Reaſon and Religion teach us? Shall the Sunne, Moon and Starres, fire, ſtormy windes obey his word, *Pſal.* 148. 8. and not we? *Anſw.*

What is the third uſe? Queſt

To truſt and depend upon him for ſupplies. For *Anſw.*

1. *Our help ſtandeth in the Name of the Lord, who hath made Heaven and Earth,* Pſ. 121. 2.

2. *He that created light out of darkneſſe, can command light in darkneſſe.*

3. *Bleſſed is the man whoſe hope the Lord is, who made the Heavens, the Earth, and the Sea, &c.* Pſ. 146. 5, 6.

What is the fourth uſe? Queſt.

To work in us humility and repentance for ſinne paſt, and feare of ſinne to come. *Anſw.*

1. That is the Prophets Argument, *Amos* 4. 13. where *Iſrael* is exhorted to meet God by repentance, becauſe *he formed the mountains, &c. Pſal.* 33. 8, 9. *Let the inhabitants of the earth fear before him; for he ſpake the word, and it was done.*

2. He

2. He that created the world, can make every creature revenge on him that perſevereth in his ſinne; He that ſet thee up of nothing, can eaſily bring thee down to nothing; He that made hell, can open hell to ſwallow up the ſinner.

3. What ſhall he gain that ſetteth up his power againſt him, whoſe power eſtabliſhed the world?

Queſt. *What is the fifth uſe?*

Anſw. To be a ground of contentedneſſe with our eſtate, becauſe the High God Poſſeſſour of Heaven and Earth hath ſuch power to diſpoſe and diſtribute it at his pleaſure, and in what proportion he pleaſeth; It is his own argument, *Jer.* 27. 5. *I have made the earth, the man and beaſt that are upon the ground, by my great power, and by my out-ſtretched arme, and have given it unto whom it pleaſed me.*

2. We muſt reſt upon his wiſe Providence, be it great or ſmall; for he ſeeth our eſtate beſt for us.

Queſt. *What is the ſixth uſe?*

Anſw. A grouud of moderation and equal carriage toward our brethren, not to contemn the brother of the loweſt degree. Hath the great Ruler of the world exalted thee above others? he can caſt thee under him in a moment; Hath he made another thy drudge and vaſſal? contemn him not, ſcorn him not; be equal and moderate unto him, becauſe he that made thee, made him; *Job* thus grounded his moderation, even to his maid-ſervants, *Iob* 31. 13.

Queſt. *What is the ſecond general in the text?*

Anſw. The time of Creation, which was, *In the beginning?*

Queſt. *What is meant by that beginning?*

Anſw. The beginning or firſt moment of time, or the firſt moment of the world's beginning; for well ſaith *Auguſtine* on *Gen.* 6. *Mundus dicendus eſt cœpiſſe cum tempore non in tempore*; that is, *The world muſt be ſaid to begin with time, not in time.*

Obj. 3. *But time is meaſured by the Sunne and Planets, which were not made till the fourth day,* Gen. 1. 14. *And therefore it ſeemeth it was not the beginning of time.*

Anſw. Ordinary time is ſo meaſured, and beginneth not before the fourth day; but this was only an inward duration of things, which were made before the Sunne, the firſt point or moment whereof, *Moſes* calleth, *the beginning*; ſo as by the firſt moment, we muſt not underſtand an ordinary moment, which is defined to be the end of time paſt, and the beginning of future, but an extraordinary moment, which was only the beginning of time future, and not an end of time paſt, ſuch as never was before nor ſince.

Queſt. *Why would God have the beginning and firſt moment of time certainly known and obſerved, being above* 5600 *years ago?*

Anſw. 1. That we might conceive that the world was made for us, and that God had no need of it, who was moſt happy in himſelf in all eternity; For before this beginning was nothing but God himſelf, neither by the being of it was any thing added unto him.

2. In reſpect of Chriſt, to know his coming in fulneſſe of time, according to many Predictions and Prophecies.

Queſt. *But why began the world no ſooner? why ſo ſoone?*

Anſw. Theſe are idle curioſities; we muſt know the Creator to be a voluntary Agent, not moved by any neceſſity, but according to his own eternal decree, and his own free will and liberty; *Our God is in Heaven, and doth whatſoever,* and whenſoever *he will,* Pſ. 115. 5. As idle to inquire what God did before the Creation, ſeeing *ſecret things belong unto God?*

Queſt. *Whether was the beginning in the Spring or the Autumn?*

Anſw. This is almoſt as idle a diſpute, for what maketh Spring or Autumn, but the revo-

revolution of the Sun, whereas the world began foure days before there was either Sun or Planets, and so before Spring or Summer.

But it seemeth it was an Autumn, because trees were laden with fruit. Quest.

It is true, that in the third day was both the bud, the flower and the fruit; but this was miraculous and supernatural, and shortly after distinguished in to seasons; for both Spring, Summer and Autumn was in the third day before. *Answ.*

But how long was the Creation continued, and when determined? Quest.

It was done in six several dayes. *Answ*

But God could have created it all at once, why tooke he six dayes to do it? Quest.

Not in respect of himself, but us; and that for sundry Reasons. *Answ.*

What is the first? Quest.

He would evidently distinguish the works of his hands, that we should not conceive of them in grosse and in a lump; but seeing them in their several parts as several tables, might distinctly meditate on them, and draw out the wisdome of the Creatour, who in great wisdome made them all. *Answ.*

What is the second reason? Quest.

For the most manifest demonstration of his power, in producing all those effects, without the concurrence and help of natural causes; for it was a Creation, and not a generation. Hence light was made before the Sunne; Plants before and without raine were green and fruitful; The earth was vegetable without man, yea without warmth, or shine, or Sunne, producing both fruits and seedes. *Answ.*

What is the third reason? Quest

To set forth his singular goodnesse so much the more, in that he would provide for the good of things before they were; before he would make brute and living creatures, he would clothe the earth with plants and grasse to sustain them; before he would make man, he would provide his Palace, and all conveniences and ornaments fit for him and it, both for his natural being and happy being; Even as a natural father expresseth his love, in building and furnishing a stately house for his son before-hand; even so our heavenly Father. *Answ.*

What is the fourth? Quest.

To commend unto us order in all our affaires, which is the beauty of all enterprises, and to draw wisdom from thence; For first, he would begin with heavenly creatures, and then come to airie, and waterie, and then to earthie, the grossest and lowest; to shew where he would have us to begin our work: first to intend heaven and heavenly things, and then earthly as farre lower. *Answ.*

2. He would subordinate all inferiour creatures to the superiour creatures; as elements to plants, and plants to beasts, and beasts to men: that man by his order might hold himself subordinate to God, as his supreme end and good.

What is the fifth? Quest.

That we might take more special knowledge of the Sabbaths Institution, and so much more carefully observe it, as we see the Lord going before us in it, that after his example we should finish all our works in the six dayes, and rest on the seventh. *Answ.*

Shall we now question the Morality of the Sabbath, and dispute of the alteration or abrogation of it? who behold

1. The Law of it established in Paradise.
2. Sanctified by the Lords own practice.
3. Written in mans heart in innocency.
4. And have not we now much more need?

What may we learn from the time of Creation? Quest.

1. That the world is not eternal, as *Aristotle* taught, nor came by chance or natural concourse, seeing it began with time, both of them being made by God, *Psalme* 90. 2. *Before the Mountaines were made, or the Earth* *Answ.*

was framed, thou art God from everlasting, John 17. 5. *Glorifie me with the glory I had before the beginning of the world.*

2. That the world having had a beginning, must also have an end, against mockers, who say all things are as they have been, 2 *Pet.* 3. 4. We see the corruption of the several parts; *The Heavens waxe old as a garment*; the creatures and our selves perish from off the earth; and there must be the same reason of the whole as of the parts.

Let us feare before him, who as he made the world, when he pleased, so he can bring to nothing Kingdomes, Cities, Persons, when he pleaseth.

3. In that God cared for us before we were or had being, how much more now being his children will he care for us?

4. Not to distrust Gods care and power, when we see no meanes; He tied not himself to any meanes in creating the world, neither tieth himself to any in upholding it.

Quest. *But hath he not tied us to meanes?*

Answ. 1. When he affordeth them, we are tied to use them, not to trust in them, nor distrust without them.

2. We must esteem them ordinarily necessary, but not absolutely necessary.

3. In times of straitnesse, dearth and want, to relie on his hand, who could make the earth fruitful in a day, were it not for our sinnes, he would soon turn our dearth into plenty.

Quest. *What is the third general we observed from these words?*

Answ. The act of Creation.

Quest. *What is Creation?*

Answ. It is an act of God, in which by his Word he made all things of nothing, and that perfectly for his glory.

Quest. *What is observable in this description?*

Answ. Foure things.

1. The meanes by which all things were made, his Word.
2. The Original whence all did proceed, of nothing
3. The Perfection, in which all things were made.
4. The End for which all things were made, his glory.

Quest. *What is the meanes by which all things were made?*

Answ. That was his Word, without all helps, instruments or coadjutors.

Quest. *How prove you that?*

Answ. In *Gen.* 1. 1. *He said, Let there be light, and it was so*; and so in the rest of the Creation, *Psal.* 33. 6. *By his Word the Heavens were made*, Psal. 148. 5. *He commanded, and they were created*, Heb. 11. 3. *Through faith we understand that the world was ordained by the Word of God.*

Quest. *But what Word was this?*

Answ. 1. It was not a vocal sound of words, or the pronunciation of the word *fiat*; for there was no creature to heare such a word, no aire to sound it in, nor place into which it might be carried, nor any voice made.

2. Neither was it the substantial Word of God the Sonne; for though God made all by the Son, yet his Son was not the word *fiat*, or meanes of Creation.

Quest. *How shew you this?*

Answ. Because

1. This Word is in time, but the Son is eternal before all time.
2. That was *verbum ordinationis*, an ordaining word; this is *verbum naturæ*.
3. Because that word *fiat* was common to the Father, Sonne and Holy Ghost; but the Word the Sonne, is the eternal Word only of the Father, not his own Word, or the Holy Ghosts.

Quest. *What Word then is it?*

Answ. We understand hereby a potent and active Word, which is nothing else but the producing

producing of his decree into act, or the execution of his will by his great commands, *calling things that are not as if they were*, and bringing into act that which before had neither act nor being.

What learne we, that God made all things by his Word? Queſt.

The mighty Power of God, whoſe Will was his Word, and whoſe Word was his Work, without all other inſtruments, meanes, motion or labour; he only commanded, and put forth his Will, and all things were produced; and had he needed any Angels or Helpers, it had detracted from his glory and Omnipotency: And, that Creation is only proper to God, whoſe only Word is Omnipotent, and a commanding act; No word of men or Angels is a creating Word, becauſe finite and feeble. Anſw.

What gather you hence? Queſt.

1. We note the execrable blaſphemy of ſacrificing Maſſe-Prieſts, that profeſſe themſelves Creators of the body of Chriſt in the Maſſe; It is ordinary among them to ſay, *Te ego creo ſine te, qui me creâſti ſine me*, that is, *I create thee without thy ſelf, that createdſt me without my ſelf*; According to which was the magiſtral anſwer to a learned queſtion moved by Popiſh Schoolmen, *Whether the Prieſt making the body of Chriſt, was more worthy then the bleſſed Virgin* Mary? It was anſwered affirmatively, for a worthy reaſon, *Becauſe ſhe brought forth Chriſt only once in her life; Ille autem quotidie corpus Chriſti creat, quod in miſſa conficit.* Anſw.

2. We note the blaſphemy of the Jeſuites, who for to defend their Tranſubſtantiation, affirme, not only that by the five words of the Prieſt, Chriſts body is created, but defend, that a creature (ſuppoſe the Prieſt) may concurre as Gods inſtrument to true Creation; ſo *Bellarmine* in ſundry places. So *Suarez* the Jeſuite in his Metaphyſical diſputations, *That God can elevate a creature to be an inſtrument to create another*, and inſtanceth in the five words of Tranſubſtantiation; And *Durandus*, who ſaith, *Poſſe dura creaturam, quæ propriâ virtute crearet*; All which Monſters of opinion fight directly againſt the glory of God, who ſhall not be the only Creatour; and againſt the Scriptures of God, who aſcribe the Creation to the Word of God, and not to the words of a Maſſe-ſhaveling.

And againſt common ſenſe to create his Creatour; that an effect ſhould be its own efficient: But hard are they driven to maintain the God-eating by the God-making.

And againſt the nature of Creation; for Gods Creation is of nothing; the Prieſts Creation of the ſubſtance of bread.

Againſt the nature of Chriſts Humanity, who by his ſecond Creation muſt have not only an Humanity created in the wombe of the Virgin *Mary*, and of the ſubſtance of the Virgin, but another created in the Maſſe of the ſubſtance of bread; Let us deteſt ſuch prodigious Popery, contrary to the Word, to the truth of Chriſts nature; contrary to learning, common ſenſe, and the apprehenſion of reaſonable men.

What learne you elſe, that God made all by his Word? Queſt.

That all and abſolute obedience is due to the Word of God, ſo mighty a Word, framing all the creatures in that manner and order they were; *Nulla ars efficacior verbo Dei*, ſaith *Auguſtine*. Let the ſame word be as effectual to us as to them; Let the ſame word rule us as it did them; Let us be, what we are commanded to be, as they were; Shall creatures obey the word of their Creatour, and only we of all reſiſt it? doth it command light in our darkneſſe? let our light ſhine; doth it ſet us higher or lower? let us acknowledge our place; ſo do they; doth it give us this or that meaſure or proportion of gifts in any kinde? with our meaſure, ſerve our Creatour and one another, in holy love and concord; ſo do they. Starres envie not the Sunne, nor bodies without light the light bodies. In every word of his, uttered by his mouth, effected by his hand Anſw.

and power, acknowledge his sovereignty. It is the word of our Creator, and we must stoop to it.

Quest. *What note you hence in the third place?*

Answ. The mighty Power of Gods Word, which nothing is able to resist, where God will put it forth to salvation.

Quest. *How doth this appear?*

Answ. 1. Because as it was a creating Word in the first framing of things that were not; so it is still a creating Word in our Redemption or new Creation, 2 *Cor.* 4. 6. *For God who commanded the light to shine out of darkness, hath shined in our hearts.* And ch. 5. 17. *If any be in Christ, he is a new creature.*

2. It resembleth that Word.

1. In calling light out of darkness, as that did.

2. As that called life out of dead things; so this Word quickeneth us with a new life of grace and glory, *who were dead in trespasses and sins.*

3. Were it not a creating Word, never could man be saved and converted by it; for neither could such invincible enemies resisting Conversion, be conquered, nor such disordered faculties more confused then that *Chaos*, be altered; so hard is the heart, so blinde is the minde, so rebellious is the will, till God create all anew by his Word.

Quest. *But whence is this power in the Word?*

Answ. Not in the sound of it preached, but in the presence of the Spirit, as tending this ordinance, and moving in these waters, as he did in the beginning, *Gen.* 1. 1.

Quest. *What may be observed hence?*

Answ. 1. That Conversion is no easie work; not only because it is a work of such power, but because of our own resistance. In creating man was no resistance, but in creating a new man is nothing else.

2. That Papists deceive themselves and us, in saying, Saving grace is a reviving of one half dead; but we see it is a creating grace, *Eph.* 2. 10. *For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained, that we should walk in them.*

3. Make our selves happy in feeling this power in our selves, in a new created life and light of grace, there being none in nature.

Quest. *What is the second thing in the description of Creation.*

Answ. That God made all things of nothing.

Quest. *How prove you that?*

Answ. 1. By Scripture.

2. By Reason.

Quest. *What Scriptures prove it?*

Answ. Prov. 8. 24. *When the depths were nothing was I begot, When there were no fountains abounding with water,* Rom. 4. 17. *He calleth things which are not, as if they were,* Heb. 11. 3. *The things which we see, are not made,* ἐκ φαινομένων, *of things which did appear.*

Quest. *How prove you it by reason?*

Answ. Because God infinite in power and perfections, his infinite power requireth not, nor presupposeth any other power needful to act by; And his absolute perfection needeth not to depend on any thing without himselfe; for so he were not Omnipotent and self-sufficient. A man because he is imperfect, cannot build or act without matter; but although he be imperfect, can make something of something: And therefore it must needs stand with the Lords perfection to work all things, and frame the whole world out of nothing.

Quest. *What is the second reason, that all things were out of nothing?*

Answ. If they were of something, that must be created or uncreated; but not uncreated, for then it must be God, who only is uncreated; and it must be eternal, and so there should be two Eternals; And therefore it must be created; And if created, it must be

be of ſomething or nothing; if of ſomething, then was that of ſomething before that, and ſo muſt be a regreſſe *in infinitum*, which may not be admitted, therefore neceſſarily muſt all things be created of nothing.

What is the third reaſon? Queſt.

It is drawn from the order and manner of creation, wherein we may obſerve the creatures to be ſo farre from being fetched out of their prejacent matter, that *Anſw.*

1. Some of theſe were exiſtent before their next matter and cauſes; ſo were plants before the Sunne, and vegetation before warmth or ſhine.
2. Some produced out of their contrary, ſo light was produced out of darkneſſe, 2 *Cor.* 4. 6. Not that light was in darkneſſe, or that darkneſſe being a meere privation could be the matter of light, but the phraſe noteth the order, that there was nothing but contrary to the light, when light was created; and this argueth omnipotencie to work by contraries, ſee *Gen.* 1.25.
3. For ſome, he was ſo farre from needing matter, that even after their creation they are ſtill immaterial, as Angelical ſpirits and ſouls of men, do not want all matter, as Philoſophy it ſelf concludeth.
4. Many of them were indeed formed of the firſt matter, which was as the ſeminary of the world, which *Moſes* calleth a void and informed earth, the Greeks a *Chaos*, that is, a confuſion; but this firſt matter it ſelf was made the firſt day of nothing, *John* 1.3. *By it were all things created, and without it was nothing made*; therefore the firſt matter alſo.

But man was made of the ſlime of the Earth, and the creatures of the elements, therefore all was not of nothing. *Obj.* *Anſw.*

1. We muſt diſtinguiſh of creation, which is either
   1. Immediate and proper, and this is *Effectio ex nihilo*, that is, a production of the creatures out of meer nothing; as the firſt matter, the aire, the deeps, the earth, the light, the ſpirits and ſouls of men are made of meere nothing.
   2. Mediate and improper creation, which is a production of creatures out of matter indiſpoſed. And thus the Starres ſeeme to be framed out of the firſt confuſed light; the fiſhes out of the water; the beaſts out of the earth; which matter was ſo rude and indiſpoſed, ſo void of vertue and power to produce ſuch a creature, and was as nothing toward the creation of it. And the creatures being made of that which newly came out of nothing, may truly be ſaid to be made of nothing.
2. Mans body was created of the ſlime of the earth, which was without all power of producing ſo noble a creature; ſo as we may conceive two things hence.
   1. That God aſſumed not this matter of any neceſſity, but out of his meer free will, and that for the good of man, to put him in minde both of his beginning and ending.
   2. That ſtill man may be ſaid to be made of nothing, becauſe only his body was formed of that which was nothing; and his ſoul, his forme, his better part, was created immediately of nothing.

But natural reaſon denieth it, and ſaith, Ex nihilo nihil fit, *of nothing can be nothing; and Philoſophers diſpute ſtrongly againſt it.* *Obj.* *Anſw.*

But faith believeth it, and renewed reaſon convinceth it, *Heb.* 11.3.

2. The principle of Philoſophy is true in three reſpects.
   1. It is true in reſpect of us who can bring nothing out of nothing; not of God who is above nature.
   2. It is true now in the order of nature conſtituted, but not in the firſt creation and conſtitution of nature.
   3. It is true in natural generation, wherein every thing muſt be begotten of the like; the fruits of the ſeed, a flame from ſome ſpark; but not in reſpect of creation, wherein the Lord was tied to no lawes of nature.

What may we obſerve hence, that God made all things of nothing? Queſt.

Anſw. Sundry obſervations.

1. That he who can create all things of nothing, can preſerve us either without meanes, or againſt them, and therefore, though we would tie providence to meanes, and would live by our eyes and ſenſes, yet Chriſtianity is to live by faith, which is of things not ſeene; fleſh is loth to truſt providence without a pawn or pledge; but faith ſeeth a providence in want, yea, in contrariety of the meanes, as *Abraham* did.

Queſt. *What is the ſecond obſervation?*

Anſw. Not to deſpaire of any mans finall eſtate, be he never ſo wicked, ſeeing God that created him at the firſt of nothing, can with a word create him anew; he which calleth things that are not, as if they were, can by one word, of a ſlave of Satan make him a ſonne of God; This ſecond creation is as eaſie to God, as for us to call a man by his name.

Queſt. *What is the third obſervation?*

Anſw. To ground our prayers upon this creating power, both for temporal and ſpiritual mercies. Thou ſeeſt the preſence of nothing, thy worthineſſe of nothing, no meanes of attaining thy lawful deſires; but he that called the whole world out of nothing for thy uſe, can call every thing out of nothing to ſupply thee. A meere nothing in being cannot hinder him from ſupplying his children praying. Iſrael prayeth for food and water in the dry wilderneſſe, where was nothing; The Lord gave them a daily harveſt from heaven, and opened a rock which followed them in their journeys: *Sampſon* prayeth for water, the Lord openeth a jaw-bone; here is a creating power, calling comfort out of the contrary, water out of a rock, earthly food from heaven.

Queſt. *Shew the ſame in ſpiritual wants.*

Anſw. *David* in ſenſe of ſinne and burden of heart, goeth to God, and uſeth the ſame argument, *Pſal.* 51. 10. *Lord, create in me a cleane heart*; he can create grace where it is not, and renew it much more where it is; he can create us to good works, *Eph.* 2. 10.

Queſt. *What is the fourth obſervation?*

Anſw. To aſſure us of our reſurrection; he that framed our bodies out of the firſt duſt of nothing, he can eaſily raiſe our fleſh out of the duſt and ſlime againe. If he ſay to the dead, *Live*, they ſhall live: If he ſay to *Lazarus*, *Come out*, he cometh out of the grave, *Rom.* 4. 17. *God quickeneth the dead, and calleth things that are not, as if they were:* Once he glorified his power in quickening duſt and aſhes, and ſo he will againe in the laſt day: Once he fetched life into dead things at firſt, and ſo he will at laſt againe.

Queſt. *What is the fifth obſervation, that all things were made of nothing?*

Anſw. To teach us what manner of work our new creation is, namely, a framing a man to be that which he was not, and a making him ſomething of nothing, cauſing light, where was nothing but darkneſſe; life, where was nothing but death; holineſſe, where was nothing but filthineſſe; grace, where was nothing but a *Chaos* and confuſion of luſts.

Queſt. *What followeth hence?*

Anſw. 1. Utterly deteſt the doctrine of Pelagians and Papiſts, and utterly to diſtruſt the power of nature and ability of free will; and finde an utter nothing in our ſelves (or if any thing) a contrariety and reſiſtance of grace.

2. Give God the whole glory of our ſecond creation, as we do of the firſt; and if *David* eſteeme the reſtitution and renovation of grace after grace, a creation, much more muſt we the firſt donation of it; and ever ſay with the Apoſtle, *By the grace of God I am that I am*; By his Antecedent and preparing grace, *I am that I am*; By his Adjuvant and operating grace, *I am what I am*; By his Subſequent and preſerving grace, *I am what I am*; All is Creation, all is a framing of ſomething in my nothing at all.

3. Labour to finde this great change in our ſelves, which is very diſcernable;

Lazarus

Lazarus raised from the dead, was not insensible of his change; The blinde man having sight restored, could say, *One thing I know, whereas I was blinde, I am sure I see*; Infinite is the distance between nothing and something, and the change is infinite: It is to be feared, the change is not, where not discerned.

What is the third thing in the description of Creation? Quest.
The goodnesse and perfection of the creatures. Answ.
How doth this appeare? Quest.

Four wayes; in respect { 1. Of the efficient / 2. Of their own nature, in themselves. / 3. Of their relation each to other. / 4. Of Gods determination. } Answ.

Explaine the first. Quest.
Whatsoever hath being, must have it from the chief being, and so farre it cannot but be good; and not onely so, but perfectly good; for it is the Lords perfection, that he beginneth nothing but he perfecteth it, *Deut.* 32. 4. *Perfect is the work of the Lord*, namely, which he worketh by himself, and not by man; And that which he worketh in man, he perfecteth, *Heb.* 12. *He is not the Author* onely, *but the finisher of our faith*, Phil. 1. 6. *He that hath begun will finish.* Answ.

How appeareth it in their own nature? Quest.
In that nothing was created impious, or vicious, or defective in their kinde; nothing was wanting which could be desired either in the universal, or in the particulars; either in the Essence, or any faculties; nothing was made unprofitable for use, were it never so small or weak; nothing was made base, seem it never so base to us. Answ.

How, in their relation? Quest.
They are good in relation one to another; For Answ.

1. No creature offended either, but was as good as well in the universal, as individual, every one conspiring to perfect the whole.
2. All together set out their perfection in their beauty and excellency, their order, distinction, service, and subordination of themselves.
3. All joyntly proclaime their perfection of powers, parts, faculties, and specicial numbers of them, and their variety and multiplicity demonstrateth their perfection; for as the perfection of an house is not to be all a roofe, or all a wall, or all a window; but to consist of many and diverse parts, some superiour, and some inferiour; And as the perfection of a body is not to he all an eye, or all a legge; but consisteth of many members, some solid parts, some smaller veines, thin Arteries, and lesser joynts; so it is here.

You said the perfection appeareth by Gods determination. Quest.
Yea; for none can better judge of the goodnesse of the creature, then God the Creatour. Answ.

If a man should judge or pronounce of them, he might be deceived; But God saw all that he made was good, and pronounced of them above once, that *they were very good*, both *de singulis* and *de toto*, both of the parts and severals, and of the whole.

But some things created are hurtful and pernicious, as poysonful herbs, venomous and direful Serpents, &c. Obj.

1. These were not so created, nor are so in their nature; for God pronounced of them, that *they were very good*, both in ordination to his glory; in their own constitution and relation among themselves: If any of them be hurtful now, it is by accident, and from us, now by Gods curse denounced upon the sinne of man, so as all the evill is from our selves. Answ.

2. God's wisdome is still clearly seene in most hurtfull creatures; that which hurteth one thing, profiteth another; one poyson driveth out another; and the hostility of the Dogge and the Wolfe preserveth the Sheep more profitable then them both.

3. Man

3. Man now ſeeing all creatures ſubject to vanity for his ſinne, *Rom.* 8.20. and in ſundry of them, deeper impreſſions of the curſe, as thornes, Serpents, &c. may make himſelf wiſer, and uſe them as monitors of that firſt ſinne graven on them for his deeper humiliation.

Obj. *But ſome things ſeeme ſuperfluous, whereof is no good uſe.*

Anſw. 1. God made no ſuperfluous things, though we now know not the uſe. We come into an Artificers ſhop, and ſee many ſorts of tools, that we cannot deviſe what uſe they ſhould be of, nor we cannot meddle with them, but cut our fingers, and hurt our ſelves; ſhall we now condemne the tools as ſuperfluous, or revile the workman for having ſuch tools? or will not he laugh at our ignorance and folly? even ſo it is here.

2. Many creatures if they are unprofitable one way, are helpful another; As poyſons are unprofitable for food, but not for Phyſick.

3. Is any thing ſuperfluous, that ſetteth forth the glory of God? The little Bee, the Silk-worme, the Graſſe-hopper, the Emmets have life, motion, agility, ſenſe above Oxen, Elephants, Camels; *Auguſt.* ſaith, *God is more wonderful in a Gnat, then in an Elephant.*

4 Yea what ſhall we ſay? If God hath imprinted in theſe ſilly flies and Emmets more wit, prudence, fore-ſight and induſtry, then in the Horſe and Mule that are without underſtanding, *Pſal.* 33. or many a man who hath underſtanding and reaſon, that are ſent to ſchool to the Emmet, Conie, Graſſe-hopper, Spider, not great, but wiſe? So *Prov.* 30.24.

Obj. *But if God made all things, then he made ſickneſſe, and darkneſſe, ſinne and ſorrow,*

Anſw. *death and hell, and what perfection is in all theſe?*

When we ſay, God made all things, by all things we underſtand both the ſubſtances and entire qualities and properties of all creatures; that is, all ſuch things as are proper to their kinde, as they are creatures.

Queſt. *Cleare this in ſome example.*

Anſw. In Angels and men, he made both their ſubſtances of their ſpirits and bodies; as alſo their intire qualities of reaſon, wiſdome and underſtanding, &c. In the beaſts he made both their ſubſtances, and their intire qualities of life, ſenſe, motion.

Queſt. *Then it ſeemeth that if any thing be neither the ſubſtance, nor proper qualities of*

Anſw. *any ſubſtance, it is not properly a thing, or created of God.*

It is even ſo, and thus ſin, ſickneſſe, ſorrow, death are caſt out from being the workmanſhip of God for theſe reaſons.

1. Theſe have no being or exiſtence in themſelves, and can be no ſubſtances.
2. Neither are any proper quality of the creatures, which were all perfect and intire without and before them.
3. They are no qualities or properties, but the deprivation of ſome qualitie which was natural to it before; Then darkneſſe needed no creation, being nothing but an abſence of light, as nakedneſſe is but want of clothing; thus evil is but want of goodneſſe, as drunkenneſſe is the want of ſobriety, and madneſſe the want of reaſon; thus death hath no being in it ſelf, but onely is a deprivation of life.

Queſt. *But was not hell created of God?*

Anſw. Conſider hell as a place ſimply, it was created at firſt by God, when he diſtinguiſhed all places; but as it is hell, a place of torment, it was not ſo by creation; Satan and mans ſin brought that name and uſe unto it; And thus *Tophet* may be ſaid to be *prepared of old*, as a puniſhment for ſin, and a place for juſtice to be inflicted upon ſin committed againſt God, *Iſa.* 30.

Queſt. *What may we learne, that God made all things ſo perfect?*

Anſw. Some things in regard of { 1. God. 2. Our ſelves. 3. The Creatures.

What

What in regard of God? Queſt.

1. To acknowledge the infinite perfection of Gods nature; for if the creatures were made ſo perfect, much more muſt he be ſo that made them ſo. *Anſw.*

2. To magnifie Gods perfection of Juſtice, even in the greateſt evils and deformities in the world, abhorring all conceits of any viciouſneſſe, depravation or ſinne can come from God, or that any thing is hurtful by nature; for from a clear fountain nothing but clear ſtreames can iſſue.

3. To imitate this perfection of God; ſee that all we do be good, as all that he wrought was very good; and perfect our duties, go to the end of them, that he may pronounce of them that they are very good.

When are they perfect? Queſt.

His Will is the rule of the goodneſſe of his own work, and ſo it muſt be of ours. *Anſw.*

What may we learn in regard of the creatures? Queſt.

1. To eſteem reverently and highly of the leaſt and baſeſt of them, ſeeing they were made by the ſame power and wiſdom, and as perfectly good in their kinde as thou in thine. *Anſw.*

2. Becauſe they are all in their kindes beautiful, lovely and uſeful, and uphold the glory of their Creatour farre better then thy ſelfe; They are ſubject to vanity, but not by their owne will or natural inclination, as thou art, *Rom.* 8. 20.

What is the ſecond? Queſt.

To uphold the reputation of the creature for the Creatours ſake; Look on the ſilly creature in the Creatour; ſeeſt thou a ſilly worme, deſpiſe it not; he that made thee made it, *Job* 36. 24. *Remember that thou magnifie his works which men behold.* *Anſw.*

What is the third? Queſt.

To provoke us to be pitiful to the creatures; they never offended thee, but thy ſelf art the principal offender; thy ſin hath laid a woful burden and bondage on them all, and ſubjected them all to vanity: Thy ſelf haſt thruſt them out of thy ſervice and ſubjection; and now thou curſeſt them, and art cruel unto them, becauſe they are not ſo tractable to thee as thou wouldeſt have them; who is the cauſe that they be not ſo beautiful and perfect as they were in their Creation, but thy ſelfe? and therefore remember, *Anſw.*

1. That the Lord ſaveth Man and Beaſt.

2. That a merciful Man is merciful to his Beaſt.

3. Neither Chriſtianity nor Humanity abideth a needleſſe tormenting of the creature; God ſetteth his workmanſhip before thee, to behold in it his love and goodneſſe, not to ſhew cruelty to it, or to triumph in the bondage of it.

What may we learne hence in regard of our ſelves? Queſt

Three things. *Anſw.*

1. To humble our ſelves in beholding any hurtful and noyſome creature, and flie not upon the work of God, but groan under the work of thine own ſinne, the brand of which it beareth; ſay, Oh this creature was exceeding good, but I diſordered it; ſpare the creature, and ſhame thy ſelf.

What is the ſecond? Queſt.

To get a new title and intereſt in the creatures by Jeſus Chriſt in the New Covenant; be reconciled to God again, and the worſt of the creatures ſhall be ſerviceable unto thee, at the leaſt not hurtful. Get a league with God, and *the ſtones in the wall, and the beaſts of the field ſhall be in league with thee.* The creatures eſpied Gods image at firſt in man, and were obedient to him; get this image again, and the creature ſhall acknowledge it. *Anſw.*

3. Behold thy ſelf with bluſhing, and be confounded, that thou being made in perfection, above all viſible creatures, art become ſo imperfect and deformed, and

of ſo upright, ſo crooked a creature, *Eccl.* 7. 29.

2. As if that were not enough, thou haſt brought vanity, imperfection, miſery on them all; hadſt thou ſtood, the creatures had ſtood with thee, in their ſubordination to God and thee; but as a great man falling, his ſervants fall with him; ſo theſe thy ſervants fall with thy ſelf.

3. Look now where thou canſt, thou mayeſt ſee thy ſinne in the woful curſe of it. Look on God, he imprinted a perfect ſtamp of his glory on all his creatures; but thou haſt raſed his glory in thy ſelf, and all them. Look at thy ſelfe; God gave thee a rule over all the creatures; but thou haſt loſt it, loſt the creatures, loſt thy charge.

Queſt. *What is the fourth?*

Anſw. To uſe all creatures thankfully, without ſcruple of conſcience, now being in Chriſt, ſeeing every creature of God is good in it ſelf, and unto thee, if ſanctified by the Word and Prayer, 1 *Tim.* 4. 4.

Queſt. *What is the fifth?*

Anſw. To long after the day, to recover the Redemption of the body, and our former perfection. All the creatures groane for a better eſtate, and to be free from the *preſent bondage of ſin and corruption*, Rom. 8. 23. do thou ſo, or be worſe then they.

Queſt. *What is the fourth thing in the deſcription of the Creation?*

Anſw. The end of it, namely for his own glory, *Prov.* 16. 4. *The Lord made all things for himſelf, yea, even the wicked for the day of evil*, Rom. 11. 36. *For of him, and through him, and to him are all things, to whom be glory for ever. Amen.* Rev. 4. 11. *Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.*

Queſt. *Why, did the Lord require any acceſſe of glory by the creature?*

Anſw. No, For

1. The Lord is ſo infinite in glory in himſelf, as nothing can be added unto him, or taken from him.

2. That ſhould note both imperfection in God, and need of the creature, both which muſt be farre from him who is moſt perfect.

3. Creation is of thoſe works which perfect the work, not the workman.

Queſt. *How then maketh it to his glory?*

Anſw. 1. Becauſe herein he communicateth his glory to the creature.

2. He commendeth his glory to them, and maketh it to ſhine out to reaſonable creatures, while they behold the world as a ſtage or theater, expreſſing his divine and heavenly powers and excellencies, *Pſal.* 19. 1. *The Heavens declare the glory of God, and the Firmament ſheweth forth his handie work.*

Queſt. *How may this appear?*

Anſw. 1. By the revelation of his infinite power, in framing and faſhioning all things out of nothing, and by ſuſtaining ſo huge a maſſe of creatures.

2. His wiſdom and marvellous underſtanding ſhineth in the order, variety and diſtinction of them.

3. His goodneſſe, which he communicateth to the creatures, eſpecially to man, for whoſe good and benefit he made all the reſt.

4. His eternal praiſe, which ſhall be eternally celebrated, and acknowledged, and admired by reaſonable creatures in Heaven and Earth.

Queſt. *What may we learn hence?*

Anſw. 1. To referre every thing to his right end, and give God the glory of, and in all things, 1 *Cor.* 10. 31. *Whether ye eate, or drink, or whatſoever ye do, do all to the glory of God.* Juſtice giveth to every one his due; and no affection to Gods glory in the uſe of creatures, argueth an uſurper of them.

2. To beware of diſhonouring God in the uſe of the creatures; as

1. By intemperance, drunkenneſſe.

2. Swearing by them.

3. Need-

3. Needleſſe waſting and ſpoiling of them; Chriſt would have nothing to be loſt.

4. Worſhipping them as God, as the Heathens, Sunne and Moon, Beaſts and Serpents, *Rom.* 1.

And Papiſts, the Saints Images, and the breaden gods.

How may we uſe the creatures to Gods glory? Queſt.

1. Uſe them ever with leave, and craving a bleſſing by Prayer; thus acknowledg them to be his. *Anſw.*

2. In ſobriety and moderation, ſo as to further our ſelves in duty and ſervice, not to oppreſſe our ſelves by them.

3. Propound the right end in the uſe of them all, for which he hath appointed them; the principal of which is, to lead us to our and their Maker.

4. With thankſgiving, *Deut.* 8. 10. *When thou haſt eaten, thou ſhalt bleſſe the Lord for the good land which he hath given thee*; Chriſt his cuſtome, who was Lord of all, was thus to receive them, *Mat.* 14. 9. He had a forme of bleſſing of bread, by which he was known, *Luke* 24. 31. And this was for our imitation.

5. Spiritually.

1. With ſpiritual uſe and meditation; as from bread he took occaſion to diſcourſe of *the bread of life*; from the Sunne, to ſhew himſelf *the light of the world*; from *Jacobs* Well, to ſpeak of *the water of life.*

2. When in every creature we finde the Creatour infinitely more ſweet and comfortable, and ſolace our ſelves more in the giver then in the gift.

3. In dedicating them all to God and his glory; the Jewes muſt dedicate their houſes, their plantations, much more we our children, &c.

Creatour of Heaven and Earth.

What is the genetal propounded in the text? Queſt.

The effect of the Creation, in which we muſt enquire what was made, *viz.* Heaven and Earth. *Anſw.*

What is meant by Heaven and Earth? Queſt.

Not only thoſe two vaſt bodies which we ſee above and below us, but by a metonymie of the ſubject, all their plenitude, fulneſſe and furniture; yea, all that is contained in them, or belongeth to them, *Gen.* 2. 1. *Thus God made the Heavens and the Earth, and all the Hoſt of them.* *Anſw.*

Declare in ſpecial what is meant by Heaven in Scripture. Queſt.

Even all that which is above the earth, and all contained in it. The Apoſtle, *Col.* 1. 16. reduceth them to viſible and inviſible. *Anſw.*

What is the viſible Heaven? Queſt.

The viſible Heavens are two. *Anſw.*

1. The aire with all her regions, reaching up to the Moon; ſo the birds of the aire are called *the fowles of Heaven*, Pſal. 8. 8. Mat. 6. 26. Herein are windes, clouds, meteors; and hence was probable that fire from Heaven, *Gen.* 19. 23. from the upper region of the aire where meteors be.

2. The vaſt expanſe region, in which are Starres and Planets of this Heaven, *Pſal.* 19. 1. *Joſh.* 10. 13. *The Sunne ſtood in the midſt of Heaven*, and the ſtarres are ſaid to be the ſtarres of Heaven; Here are the Sunne and the Moon thoſe great lights, the infinite number of ſtarres of unconceivable magnitude and motion, which we ſee, and which we ſee not.

What are the inviſible Heavens, which we ſee not? Queſt.

That is the place whither Chriſt aſcended far above all aſpectable Heavens, *Eph.* 4. 10. This is called the third Heaven, the ſeat of the bleſſed Saints, of the Elect Angels and happy ſoules which are dead in the Lord, called alſo *Abrahams boſome*, Luke 16. Under theſe three. Heavens are included all celeſtial bodies and creatures, all the Saints, clouds, windes, aire, and all that is in the vaſt regions. *Anſw.*

Quest. *What is meant by the earth?*

Answ. Not only the habitation of those inferiour creatures, but the inhabitants themselves; even the earth it self, the fruits and all the inferiour world of creatures on the earth or sea, the birds, beasts, fishes, plants, yea, Man himself.

Quest. *What may we observe in that God made the Heavens?*

Answ. Two things.

1. That the third Heaven, in which God is said to dwell and reveal his glory immediately to the Saints, is the creature of God, and made in the beginning.

Quest. *How prove you this?*

Answ. Psal. 136. 5. *God by his wisdom made the Heavens*; that is, all the Heavens; besides, the third Heaven was *Abrahams* bosome, and that city that *Abraham* sought and looked for, but the Maker and Builder of that was God; therefore fore God made it as well as the rest of the creatures, *Heb.* 11. 10.

Obj. *But* Moses *speaketh nothing of the Creation of the third Heaven, nor of the time in which it was created.*

Answ. Yes, it is the first thing he mentioneth, and saith, *The Heaven was made in the beginning.*

2. He mentioneth not in special the Creation of the Angels, nor the time of their Creation, shall we say they are no creatures?

3. Though *Moses* in the story of the Creation, hasted immediately to things concerning our selves, and therefore passeth the mention of invisible things, and only mentioneth visible, yet elsewhere the Scripture is expresse, that *he created all things, both visible and invisible*, Col. 1. 16.

Obj. *But the glorious Court of God, in which himself dwelleth, must needs be eternal with himself.*

Answ. 1. The third Heaven is not the place of Gods essence or infinite substance; for so *the Heaven of heavens is not able to contain him*, 1 Kings 8. 27. but the place of his presence and glory, not to confine or limit his glory in; but wherein he will make it appear most glorious; as a Prince will have some room to shew his greatest state and magnificence in.

2. God needed it not, nor framed the third Heaven for himself, who was perfectly happy and glorious from all eternity without it, or before any place was, but he framed it for the reasonable creature, who must be in some place to behold his Majesty and glory.

3. Being the proper end of the third Heaven, to be a distinct and select place for the reasonable creature to enjoy immediately the Creators glory, it had been in vaine to have been before the reasonable creature.

Obj. *But is not the third Heaven every where, seeing God is every where, and where God is, there is Heaven, as where the King is, there is the Court?*

Answ. So indeed the Lutherans to prove Christs body every where in the Sacrament, reason: but their assertion is both false and impious.

Quest. *How appeareth that?*

Answ. If Heaven be every where, then the third Heaven should be in hell, and Christ his body is still in hell.

2. If the third Heaven be every where, it is no longer Gods seat, but God himself, for whatsoever is Omnipresent must needs be God, as himself proveth, *Jer.* 23 24. *Do not I fill Heaven and earth, saith the Lord.*

3. The Scripture speaketh of it as a limited and confined place, where Gods glory shineth more then in any other place, where Christ promiseth the thief to be with him in Paradise, he denieth him to be in hell or earth.

Quest. *What may we learn hence, that the third Heaven is a creature?*

Answ. Sundry things

1. We have a ground of comfort that God made the third Heaven for our rest and habitation, wherein to enjoy fully the blessed and glorious presence of God, *John* 14. 1, 2. *Let not your hearts be troubled, in my Fathers house are*

many.

many manſions, 2 *Cor.*5.1. *When this houſe of our earthly tabernacle ſhall be diſſolved, we have a building given us of God.*

What is the ſecond? Queſt:

To contemne the houſes of clay in compariſon, and deſirouſly exchange this temporal for an eternal; this houſe without a foundation, for one having a foundation, 2 *Cor.*5.2. For, Anſw:

1. Why ſhould we prefer ſuch baſe Cottages, before ſo princely a Court? Why ſhould we lie groveling on the earth, and not ſend our hearts and thoughts thither, where ſo faire an expectation and inheritance abideth us? Why ſhould we ſtrive for earth, and loſe the third heaven? Why ſhould we grieve to leave a priſon for the Palace of God himſelf?
2. Chriſt is there, to be with him is beſt of all; It is our Fathers houſe, full of beauty, *the new Jeruſalem, the Paradiſe of God, an holy place,* Heb. 4. *into which no unclean thing entereth*; a moſt happy place, *Eye hath not ſeen, nor eare hath not heard,* 1 Cor.2.9.

What is the third leſſon hence? Queſt:

To learn contentation with our preſent eſtate whatever it is; for we are now ſtrangers, Pilgrims, and unknown in this ſtrange Countrey, but we ſhall come home to this our Fathers houſe, and our own inheritance, and our rich friends, that love us well, where we ſhall be known and well entertained. Anſw.

What is the fourth? Queſt:

To bear afflictions patiently, want, poverty, diſgrace, exile and baniſhment; ſo the Sainis on this ground, *Abraham, Iſaac* and *Jacob* dwelt in tents, becauſe they looked for a City, *Heb.* 13.10. And *Paul* pronounceth his afflictions light, when he weighed them with that weight of glory, and looked on things not ſeene, 2 *Cor.*4.17. Anſw.

What is the fifth? Queſt.

To uſe the meanes, and hold the way to this bleſſed place. Anſw.

1. Promote God's glory here, and enjoy it hereafter.
2. Seek to pleaſe God in all things, ſo did *Abraham*, becauſe he looked for a City, though commands were difficult.
3. Begin heaven upon earth, ſeek the kingdome firſt, now frame to that life, conforming to the righteouſneſſe of it.
4. Study for ſanctification, deck thy ſelf with grace, get the covering of Gods Spirit and righteouſneſſe, the wedding-garment for that wedding-day; ſeeing *without ſhall be dogges*, and *without holineſſe none ſhall ſee God* in that preſence-chamber of his glory.

What is the ſecond obſervation from this, that the Lord created the heavens and the earth? Queſt:

We obſerve hence, that the Angels were created by him, and thoſe moſt glorious creatures were the works of his fingers. Anſw.

What are Angels? Queſt.

They are miniſtring ſpirits, created to the image of God. Anſw.

Why ſay you they are ſpirits? Queſt.

That is the name of their nature, *Heb.* 1. 14. not having fleſh and bones, *Luke* 24.39. nor *fleſh and blood, Epheſ.*6.12. *For we wreſtle not againſt fleſh and blood, but againſt the principalities and the worldly governours, the Princes of the darkneſſe of this world, againſt ſpiritual wickedneſſes which are in high places.* Anſw.

Why call you them miniſtring ſpirits? Queſt.

1. Becauſe they perpetually miniſter unto God, in obeying his will, *Pſal.* 103. 20. *Dan.*7. 10. *Thouſand thouſands, and ten thouſand thouſands ſtand before the Ancient of daves*; and hence are ſaid ever to behold the face of their Father. Anſw

2. Becauſe they miniſter unto Chriſt as the head of the Church, *Mat.*4.11. *Rev.* 5. 11. *About the Throne of the Lamb were thouſand thouſands.*

3. Becauſe they are ſent out to miniſter for the good and ſalvation of the

Saints for Chriſts ſake; therefore called Angels, a name of office.

Queſt. *How prove you that they were created in the image of God?*

Anſw. 1. Becauſe they were *created in holineſſe and righteouſneſſe*, and therefore are called holy Angels, *Mark* 8. 38. And that image is called original truth, *John* 8. 44. *The Devil* hath been *a murtherer from the beginning, and abode not in the truth.*

2. Becauſe they are called *the ſonnes of God*, Job 1. 6. becauſe they were created in his image, and reſemble him as their Father, being in creation pure, holy, and righteous; ſpiritual, incorporeal, reaſonable, immortal, &c.

3. Becauſe after the general reſurrection we ſhall be like the good Angels, when we ſhall attain the perfect image of God.

Queſt. *Can you prove by the Scriptures that Angels were created?*

Anſw. Yes, *Pſal.* 148. All the creatures were invited to praiſe the Lord, and amongſt them is ſaid, *verſ.* 2. *Praiſe him, all his Angels*; and the reaſon is drawn from their Creation, For *he ſpake the Word, and they were made*; *He commanded, and they were created*, Heb. 12. 9. *Father of ſpirits*, Coloſ. 1. 16. *All things were made by him*, that is, by Chriſt, whether viſible or inviſible, whether thrones, principalities, or powers, &c. *Heb.* 1. 14. *He made them miniſtring ſpirits*; ſo as we muſt behold them created within the ſix dayes, but likely before man, *Job* 38. 7.

Queſt. *What reaſons prove this?*

Anſw. 1. They were part of the whole; If they had been before the whole, how had they for any time or ages been ſevered from the whole, while the whole was not?

2. *Moſes* had not ſaid true, that *in the beginning God made heaven and earth*, if the Angels had been created any time before; for then that former time had been the beginning.

3. Their habitation being in heaven primarily and properly; had they beene before the heavens were, they had been out of their proper place.

4. Their office being to be miniſtring ſpirits to the heirs of righteouſneſſe, there had been no great uſe of them; becauſe here were no ſuch to miniſter to before the Creation; what ſhould a meſſenger do, where none is to receive a meſſage?

Object. *But* Moſes *ſpeaketh nothing of the creation of Angels.*

Anſw. 1. Though he ſpeak nothing diſtinctly of them, as haſting to ſuch viſible things as more concerne the Church, yet in general he ſaith, that *God created the heavens, and all the hoaſts of them.*

2. The Scriptures elſewhere expreſſe their creation, as not onely in the former places, but *Job chap.* 38. 7. ſaith, *The children of God*, that is, the Angels had beginning at the ſame time, *when the foundation of the earth was laid*; when the heavens were adorned, and the Starres created: And that is moſt likely in the third heaven, the proper place where they fell that ſinned, therefore called the Angels of heaven.

Queſt. *But was God from all eternity before the world, and the Creation without his Angels?*

Anſw. Yes; and this ſetteth out his power and perfection, who had no need of them nor any thing without himſelf, to adde to his glory and happineſſe, neither now hath he need of them; whom he created not out of any neceſſity, but out of his goodneſſe, that by them he might declare his goodneſſe to us for whoſe ſervice they were created.

Object. *But they alwayes behold the face of the Father, and therefore are from eternity.* *Mat.* 18. 10.

Anſw. The word *(alway)* noteth not an eternity, but a continual duration in their miniſtery ſince God made them ſervants to the heirs of ſalvation; ſo the Greek διὰ παντὸς implieth the word χρόνε, being properly to be ſupplied; they at all times (ſince the time they were) behold the face of God.

What

What is the uſe of the creation of Angels? Queſt.

The uſe reſpecteth either { God. / Or the Angels. / Or our ſelves. } *Anſw.*

What in reſpect of God? Queſt.

To ſet out and declare his great Majeſty and glory, who is attended with ſuch an infinite number of glorious Angels, who for their purity and glory are called *morning ſtarres*, Job 38. 7. The brightneſſe of them to be ſuch, as we are not able to behold; and for their power and might are called not onely principalities and powers, but gods alſo, 2 *Cor.* 4. 4. If *Solomons* glory was ſet out by the number, order, apparel, attendance of ſervants; much more the ſurpaſſing glory of the Lord is manifeſt in this moſt glorious attendance. *Anſw.*

What is the uſe in reſpect of the Angels? Queſt.

To ſhew that they being creatures cannot be the objects of divine worſhip; ſo as we may not worſhip or pray unto them, or unto God by them. For, *Anſw.*

1. The Scripture condemneth all worſhip of Angels.

2. Angels acknowledge themſelves to be creatures and fellow-ſervants; and on this ground refuſe it, *Rev.* 19. 10. *See thou do it not, I am thy fellow-ſervant, Judges* 13. 16. The Angel unto *Manoah, Though thou make me abide, I will not eat of thy bread; and if thou wilt make a burnt-offering, offer it unto the Lord*; yea, only wicked crave it, *Matth.* 4. 9. The Devil to our Saviour, *All this will I give thee, if thou wilt fall down and worſhip me.*

3. They know that there is but one Mediatour; and it were high ſacriledge to thruſt themſelves into his office.

4. They are miniſtring ſpirits to be our ſervants, not our Lords to be worſhipped.

What is the uſe in reſpect of our ſelves? Queſt.

The uſe is of inſtruction and conſolation. *Anſw.*

What are we taught hence? Queſt.

We are hence led into duty concerning { God. / & / Angels. } *Anſw.*

What learne we in regard of God? Queſt.

1. To take notice of his fatherly care and goodneſſe to us who hath created them to be our keepers in our wayes, and ſet them as a guard to pitch their tents round about us, *Pſal.* 91. 11. & *Pſal.* 34. 7. *Anſw.*

2. To ſtirre us up to much thankfulneſſe and ſervice to him, who hath appointed ſuch glorious creatures to ſerve us.

3. To kindle and blow up in us a vehement flame of love unto God, who hath made them ſo loving unto us in their ſervice; for hence they are called Seraphim, that is, fiery or flaming, becauſe they are firſt inflamed with an ardent love to the godly, for Gods image and commandment, and alſo for the relation to Jeſus Chriſt.

What learne we in reſpect of the Angels? Queſt.

1. To honour, love and reverence them, and preſerve friendſhip with them; yea to walk holily and ſeemly before them, as obſervers and witneſſes of our actions, ſpeeches, and behaviour, 1 Cor. 11. 10. *Anſw.*

2. To fear ſinne in their preſence, who are called a flame of fire, *Heb.* 1. 7. Not that their ſubſtance is fire, but becauſe they are executioners of the wrath of God, which as a fire conſumeth wilful ſinners.

What comfort have we from the creation of Angels? Queſt.

1. In that we ſee theſe glorious Angels created for our defence, *Pſalme* 91. Who as Valiant Captaines, and truſty friends reſiſt for us and ſtand againſt all the forces of Satan and all his wicked Angels. *Anſw*

2. To ſtrengthen us in perils and dangers and temptations, in that *there are more*

more with us then againſt us, 2 *Kings* 6. 16.

Queſt. *How may we aſſure our ſelves of the protection of the Angels?*

Anſw. 1. If we become *heires of ſalvation*; They ſerve God in the ſafety of his Church, *Heb.* 1.14.

2 Fear God, be trueworſhippers; fear to ſinne againſt him as the greateſt evil, *Pſalm.* 34. 8. *The Angel of the Lord pitcheth his tent about them that fear him, and delivereth them.*

3. Keep thee in thy way: *Pſal.* 91. 11. *He ſhall give his Angels charge over thee to keep thee in all thy wayes*; In all God's wayes, thou haſt God's word and promiſe.

4 Be much and often in prayer in thy trouble, *Mat.* 26. 53. *Cannot I now pray to my Father, and he will give me more then twelve legions of Angels?* 2 *Kings* 6. 17. Eliſha *prayed*; *and the Lord opened the eyes of the ſervant, and he ſaw mountaines of horſes, and chariots of fire, round about* Eliſha.

5. Imitate the good Angels, be in the ſame work.

Queſt. *Wherein?*

Anſw. 1. Subject thy ſelf to Chriſt as thy Lord and King, ſo do they, *Phil.* 2. 9. *Every knee in heaven boweth at the name of Jeſus*, that is, All the Angels acknowledge Jeſus Chriſt the Lord to the glory of the Father, and all ſubject themſelves to him as their Lord and head; And this is their bowing and ours too.

2. Do the will of God alway cheerfully, as they are ſaid to have wings: So our Lord teacheth us to pray to do the will of him in earth, as the Angels do in heaven.

3. They ſtand in abſolute conformity to that natural and eternal law, by which all reaſonable creatures ſtand bound to love God above all, and good men for God, as themſelves; ſhall Angels in the perfection of heaven ſtand bound to the law, and ſhall any frantick conceit of a perfection beyond others, looſe us from all tie and obedience to the eternal law?

4. They live not only a natural life, but a ſupernatural, which is their conjunction with God, with whom they that are ſo united, live. This appeareth, in that all the Angels that fell, live ſtill their natural life, but are fallen from that ſupernatural life, which ſtood in their happy conjunction, and viſion of God; ſo muſt we more cheriſh our life ſpiritual ſtanding in union with God, then the natural, which is but union of ſoul and body.

This holy agreement with the holy Angels, may aſſure us of their love and faithful protection.

Maker of Earth.

Queſt. *Who made the Earth?*

Anſw. The Lord God, one in Eſſence, and three in Perſon, *Heb.* 1.10. The Lord in the beginning hath eſtabliſhed the Earth, *Job* 38. 4. *Where waſt thou, when I layed the foundation of the Earth? who laid the meaſures thereof? who ſtretched the line thereof? or who eſtabliſhed the corner ſtone of it?*

Queſt. *When made he the Earth?*

Anſw. In the beginning, ſaith the text.

Obj. *But the Earth was made the third day*, Gen. 1.10. *and there was neither this Earth, nor the name of it till then.*

Anſw. 1. This earth which we now inhabit was not made till the third day, yet there was the matter of it made the firſt day: which *Moſes* by Anticipation calleth Earth, *Verſe* 1. but diſſolute and confuſed.

2. Drowned and moyled under an infinite depth of waters.

3. Lying in fearful darkneſſe.

4. Deprived of all beauty and furniture, without plants, herbes, trees, beaſts, or any living creature.

Why

Why did the Lord make it ſo rude and deformed at firſt? Queſt.

Not for want of power, wiſdome, or goodneſſe, who could in one moment have made the world moſt abſolute and perfect; but Anſw.

1. Leſt the vaſt earth might be thought uncreated and without beginning.

2. Leſt men ſhould too much admire it, as the Braſilians and Americans, who worſhip the earth as a God.

3. Leſt men ſhould aſcribe the increaſe and bleſſings of the earth to the nature of it, which is to be attributed onely to him who created it of nothing.

Where did he make or ſet the earth? Queſt.

In the midd'ſt of the world, as the loweſt creature of all the univerſe. Anſw.

1. That it might receive celeſtial light and influence on every ſide.

2. That having ſet it under our feet, we might in compariſon of heaven contemn and deſpiſe it.

3. To humble us.

1. In beholding our original of the earth the loweſt of all.

2. In our dwelling here in the loweſt of all elements, in the midd'ſt of duſt and aſhes.

3. In our removing hence, who ſhall returne to duſt and aſhes againe.

Upon what foundation did he ſet ſo vaſt and ponderous a creature? Queſt.

Pſalme 104. 5. *He ſet the earth upon her foundations, ſo that it ſhall never move*, that is, upon her own weight, ſhe having no baſes, pillars, or ſtayes without her, or externally from her, but her own inward and ſecret property by which ſhe hangeth in the aire without any ſupport, *Job* 26. 7. *He hangeth the earth upon nothing*, that is, nothing beſides or without it ſelf. Anſw.

But *David*, Pſalm 24. 2. ſaith, that *the Lord founded the earth upon the ſeas, and ſtabliſhed it upon the floods*; and *Pſalm* 136. 4. 6. *He doth great wonders*; one is, the ſtetching out the earth upon the waters.

1. The earth being heavier then the waters, cannot be borne up by them.

2. The Hebrew phraſe ſignifieth *ad maria & ad flumina*, ſo as the meaning is, the Lord founded the earth to the ſeas and floods, making them but one Globe.

3. Becauſe the waters ſeeme to be lower then the earth, and the dry earth ſeemeth above them, therefore to our ſenſes the waters ſeeme the Baſis, and a lower foundation then the earth; though the ſeas are above the earth, and higher then all the habitable earth, as Geographers demonſtratively prove; yea, the Scriptures, *Pſalm* 104. *verſe* 6, 9. *Thou covereſt the earth with the deep as with a garment, the waters ſtand above the mountains, but thou haſt ſet them a bound which they ſhall not paſſe, they ſhall not return to cover the earth.*

What may we obſerve hence? Queſt.

The power of God's Almighty Word that can uphold ſo vaſt and maſſie a ſubſtance, by no other pillars then aire and water, *Hebrewes* 1. *ver.* 2. *He beareth up all things by his mighty Word*; All the wit of men or Angels cannot make a graine of earth or a drop of water hang in the aire without any other ſtay; but the Word of the Lord maketh an infinite weight of earth and water do ſo; The reaſon is, the Word of the Lord maketh this their place, and they will not by us be carried out of their place. Anſw.

What is the ſecond? Queſt.

Admire the wonderful work of God in making the earth ſtand ſo firme upon no foundation, yea, making it round and yet firme, whereas Anſw.

roundneſſe is a moſt fit figure for motion.

What is the third?

Queſt. To obſerve with thankfulneſſe his ſpecial and daily Providence, having made
Anſw. the Earth and Sea into one Globe, and ſo the Sea and Ocean higher in ſome point then the habitable earth, and ſo might in reaſon drown the world; yet notwithſtanding he ſaith to the proud waves; *Thus farre ye ſhall come, and no farther.*

What is the fourth?

Queſt. That ſin diſordereth all Gods conſtitutions, maketh the ſenſeles creatures ſome-
Anſw. times forget the law of their Creatour, in the revenge of his law and juſtice. He ordained the earth firme and ſtable, to beare up Man and Beaſt; but ſinne maketh it ſometimes ſhrink away, and ſwallow the inhabitants, as *Corah*, *Dathan* and *Abiram*. He ordained the earth to ſtand firme and immoveable upon his owne *Baſis*; but ſinne maketh the earth quake and tremble under the inhabitants, and often ſwallowing up whole cities.

For what end did God make the earth?

Queſt. For ſundry ends.

Anſw. 1. For his own glory and goodneſſe; *For the earth is full of the glory of the Lord, and of his goodneſſe*; It is as a ſtage and theatre of nature, by admirable Wiſdome, Art and Power of the Creatour, diſtinguiſhed and adorned, that we entring into it as into a School, might be inſtructed concerning the Omnipotency, Omnipreſence and infinite Wiſdom of our Creatour.

What is the ſecond end?

Queſt. That it might be a faithful and helpful ſervant to our uſes, as
Anſw. 1. A Mother, of which we muſt be made.

2. A Nurſe, by whom we muſt be educated and fed; the earth is a common furniſhed table for all creatures.

3. To be our countrey, in which we muſt a while live; and an houſe to inhabit a ſmall time.

4. To be a common ſepulchre, to which our return muſt be, and ſo to be our bed in the night of death.

What may we note hence?

Queſt. That meditation of St. *Bernards*, *Cogita unde venis, & erubeſce; ubi ſis, & ingemiſce; quò vadis, & contremiſce*; Meditate whence thou comeſt, and bluſh; where
Anſw. thou art, and mourn; whither thou goeſt, and tremble.

What is the third end of creating the earth?

Queſt. That it might be a fit ſeat and dwelling for man, every way furniſhed to his
Anſw. hand, *Pſal.* 115. 16. *The Heaven of Heavens is the Lords, but the Earth he gave to the ſonnes of men*; namely, that *Adam* and his poſterity might inhabit and occupie it.

Wherein conſiſteth, or how appeareth mans right over the earth?

Queſt. In three things.

Anſw. 1. In that God gave command to man to fill the earth, that is, to people it and inhabit it. *Gen.* 1. 28.

2. In that he gave him Lordſhip, to rule and ſubdue the earth, and all the creatures.

3. In that he commandeth the earth to be fruitful, and to yield all her fruits to the uſe of man, and ſo it did, *Gen.* 1. 24. with *Gen.* 9. 3.

Obj. *But ſeeing all* Adams *Poſterity is made owner of the whole earth, it ſeemeth every piece of earth belongeth to every man that can ſubdue it and win it, and every man may ſeat himſelf where he will.*

Anſw. No; for God ordaineth no Anarchy, nor that the ſtrongeſt ſhould take all he can get or hold by the ſword; but

1. Gods Ordinance ſubdueth it all to the uſe of man, as to be occupied, tilled, builded and inhabited by mankinde.

2. It

2. It must be subdued lawfully, orderly and with equity, that is; it must be held with right and lawful title, and every man must subdue, not the whole, but his own part and portion assigned by God, that there may be order and peace conserved in the world, and not a confusion; *God is the God of order; and not of confusion.*

Quest. *How can this appear?*

Answ. 1. That the Lord after the sinne of *Cain*, casteth him out from the earth, *Gen.* 4. 14. that is, not simply, but from that earth where the Church was then, from his fathers family, which he calleth *the Church of God*; but assigned him another part of earth for him and his to dwell in; where he built a City, called by him in respect of his banishment, *Nod*. Now must not *Cain* challenge any part of that earth which God had entailed to his Church, but must confine himself to another part.

2. In that after the Flood, God would not have the sonnes of *Noah* dwell in common, as joynt purchasers, but divided the earth and Iles amongst them, every man after his tongue and family; They must not after division one challenge anothers part, *Gen.* 10. 5.

3. The same appeareth in the dividing the land of *Canaan* by lot; Gods pleasure was not that they should hold it in common confusedly, but be orderly distributed to the several tribes and families.

4. Because Saint *Paul*, Acts 17. 26. affirmeth *Moses* his words concerning the peopling and subduing of the earth to be accomplished.

1. God hath made of one all mankinde to dwell on all the face of the earth, and therefore the earth is filled.
2. He hath assigned the times before, *and the bounds of their habitation*; and therefore God hath ordeined, where, when, how much, and how long every man shall injoy, and in these bounds they must be conteined.

Quest. *Is there any other special end why God made the earth?*

Answ. Yea, and it is, that a Church of Saints might be gathered and conserved in the world; for their sakes the world was made, and for their sakes it is upheld; for the world was properly made to be repleniſhed with Saints, and the wicked enjoy it by accident onely to exercise the Saints.

Quest. *But was not Paradise ordained for the Church?*

Answ. No, not onely; for to *Adam* in innocency, and in Paradise was said, *Till the earth*; And if *Adam* had stood, all the world should have beene filled with Saints as well as Paradise, and it should have beene as a Paradise.

Quest. *What may we learne from this general discourse?*

Answ. That which *Iob ch.* 12. 7. adviseth, *Aske the beasts, and they will teach thee; and the fowles of heaven, and they will tell thee; aske the earth, and it will shew thee,*

1. That thou art not owner, (for *the earth is the Lords*) but a tenant. Thou occupiest under the Lord, who expecteth a quit-rent of thankfulnesse and duty.
2. Know thy bounds, and limit thy self within Gods bounds; he hath afforded thee a rule over the creatures, not a tyranny, *Usum concessit, non abusum*; To abuse any creature, or thy self by it, is a forfeit of thy tenure.
3. God hath bounded thy portion and habitation, bound thou and limit thy desires and affections; earth compared with heaven is but a point, *& puncti nulla est magnitudo*; Let it be so to thee, as it is in it self, and lose not the glory of heaven for a thing of nothing, unhappy is that change.

Quest. *What else may we learne hence?*

Answ. The absolute greatnesse and sovereignty of God over all creatures, he commandeth the senseleſſe and brute earth to fructifie, and it doth so; to yeeld fruit to man, it doth obey; it cannot of it self obey, but the command addeth a power to make it to can.

Quest. *What gather you hence?*
Answ. Two things.

1. The nature of God's commandment to us dust and earth, shewing us what we ought to do, not what we can of our selves do; and what God by commanding will work in us, even that obedience which we of our selves neither will nor can. A vaine boast it is, to measure humane strength by God's command. *Da quod jubes, & jube quod vis; quæ verba, cùm à Romano quodam Episcopo fuissent Pelagio presente commemorata, ipse ferre non potuit.* August.

2. For man to disobey Gods voice, is to cast himself below the brute creatures; see *Isa.* 1. 3. *The Oxe knoweth his owner, and the Asse his masters crib, but Israel hath not known me,* Jer. 8. 7. *The Storke in the aire knoweth her appointed time, and the Turtle, and the Crane, and the Swallow observe the time of their coming; but my people knoweth not the judgement of the Lord.*

Of the Creation of Man.

Gen. 1. 26. *Furthermore God said, Let us make man in our image, according to our likenesse.*

Of all earthly creatures, it most nearly concerneth us to consider seriously of our own creation, wherein we consider three things.

Quest. *Which are they?*
Answ.

1. The causes, which are four { The efficient. / The matter. / The forme. / The end.
2. The consequences.
3. The circumstances.

Quest. *Who is the efficient or maker of man?*
Answ. The efficient or maker of man is God, *Deut.* 26. 19. God made all the Nations, *Job* 10. 9, 10. *Remember I pray thee, thou hast made me as the clay, and thou hast clothed me with skin and flesh, and that thou hast given me life and grace.*

Quest. *What is meant by God in the Text?*
Answ. The blessed Trinity, the Father, Sonne and holy Ghost; for they all created man.

Quest. *How appeareth that?*
Answ. For the Father and for the Sonne, *Heb.* 1. 1. By the Son he made the world; and *John* 1. 4. *All things were made by it, and without it was nothing made;* for the holy Ghost, *Job* 33. 4. *The Spirit of God hath made me, and the breath of the Almighty hath given me life.*

Quest. *What have we to consider in the efficient?*
Answ. Two things. { 1. The consultation. / 2. The execution.

Quest. *What is this consultation?*
Answ. An Act of the blessed Trinity, whereby the three persons deliberate and consult with themselves concerning mans creation, saying, *Let us make man in our image.*

Quest. *Why say you, seeing God is but one, that they consulted among themselves concerning mans creation; why not rather with the Angels or creatures?*
Answ. *Known unto God are all his works from eternity;* It is a comparison from wise men, who in any special work, enter into deliberation, *Gen.* 1. 26. This is plaine by the Verb singular, joyned with the Noune plural *Elohim, Let us make,* and, *he said,* and *he created,* expressely implying the mystery of the Trinity in Unity.

2. Not with Angels, for man was not made in their similitude or image, but *in the image of God,* vers. 27.

3. Not

3. Not with Creatures; for they were not made to the image of God, but man.

4. Neither Angels nor creatures may ſhare in the glory of this Omnipotent work.

What doth this conſultation teach us? Queſt.

1. The care and conſent of the three Perſons in one Eſſence in will and work, who for our underſtanding are ſaid to conſult about mans Creation; and as they are one in themſelves, ſo alſo they are one in this deliberation and execution; for ſo ſoon as it was conſulted, it was executed and produced into act, according unto that holy decree, *verſe* 27. *Anſw.*

What elſe? Queſt.

2. To note the excellency and dignity of man above the other creatures; Of other things he ſaid, *Let light be, and it was ſo; Let there be a firmament, and the waters gathered into one place, and it was ſo*, without any further deliberation; but he will not make man without ſound deliberation and conſultation, as having a more noble and excellent creature in hand, then any he had yet made, as being of all the viſible world the Maſter-piece, an Abridgement and Mappe, a Table and Epitome of all the reſt. *Anſw.*

What is the third inſtruction? Queſt.

That he might manifeſt himſelf the true God by our firſt Creation; the Father, Sonne and Holy Ghoſt, as well as he hath in the ſecond Creation or Regeneration more clearly expreſſed himſelf one God in three Perſons; and ſo we by both reſpects may be provoked to worſhip him aright, as the only true God, being the Trinity in Unity. *Anſw.*

What do we elſe learne? Queſt.

That we ſhould ſtirre up our care for our own good; for ſhall the bleſſed Trinity take care to conſult of our Creation, and ſhall we take no time to conſider or deliberate of our Redemption and Salvation? ſhall they take ſuch care to ſave us; ſhall they with ſuch deliberation imprint and ſtamp their own bleſſed image upon us, and ſhall we ſit down in our loſſe, and never look after it? *Anſw.*

Is there any other thing in this conſultation? Queſt.

Yes, a ground of conſolation; that the bleſſed Trinity ſhewing ſo great care over us, when we were nothing, both wanting bodies and ſouls, and their image, will now be much more careful over us, on whom they eſpie this image renewed, who have not only a being in nature, but in grace, and are not only creatures, but new creatures; not only men, but ſonnes, and adopted in Chriſt. *Anſw.*

But what may we learn according to this conſultation, that God made man? Queſt.

Sundry things. *Anſw.*

I. To take notice of Gods abſolute power over all men, being his creatures, which appeareth in three inſtances.

1. He hath abſolute power to honour himſelf in juſtice or mercy, on any of his creatures, as *the Potter over the clay*, to chuſe or paſſe by as he pleaſeth, *Rom.* 9. to love or hate before doing good or evil, *to make veſſels of honour and diſhonour. Pelagians* denie this abſolute power, and confine it to their owne ſcantling, denying the Lord that power, whereof he giveth them not a reaſon.

What is the ſecond inſtance? Queſt.

He hath abſolute power to command or prohibit what pleaſeth him, and thereto abſolute obedience muſt be yielded, being bound to no law; if he command *Abraham* to kill his ſonne, it ſeemeth a barbarous fact againſt his own written law, *Abraham* muſt obey his Creatour; No King nor Prince may thus command or be obeyed, being creatures as we are; A King may command a juſt revenge, but not to rob or ſpoile, but God commandeth *Iſrael* to rob *Egypt*. *Anſw.*

Quest. *What is the third instance?*

Answ. He hath absolute power to take from us life or being, as he pleaseth, because he created us, *Jer.* 45. 4. *What I have built I will destroy, and pluck up what I have planted,* Psal. 90. 3. *He hath said, Return again ye sonnes of men; our bodies to the earth, and our spirits to God that gave them; in the word of this great King is life and death.*

Quest. *What may we farther observe, in that God is our Maker?*

Answ. It leadeth us to our duty, concerning { 1. God. 2. Our selves. 3. Our brethren.

Quest. *What is our duty hence concerning God?*

Answ. 1. To acknowledge our selves wholly his, and not our own, nor in our own power, *Psal.* 100. 3. *For he made us, and not we our selves;* He made soule and body, he redeemed both, therefore both must glorifie him, 2 *Cor.* 6.20. *Both must obey and be subject unto him,* Psal. 119. 73. *Thy hands made me and fashioned me, give me understanding to learn thy Commandments.*

2. To be silent under his corrections without murmuring; and in all things befalling thee and thine, hold thy peace, and say nothing, because he did it, *Psal.* 39. 9. *Isa.* 45. 9. *Wo to him that contendeth with his Maker, shall the clay say to the Potter, Why hast thou made me thus?*

Quest. *What is the duty concerning our selves?*

Answ To learne to carry our selves purely and uprightly in all things, and to be inwardly sincere; for he that made us, knoweth every part of his workmanship; he knoweth what we are, and what is in us, *He made the eye, and shall he not see? he planted the eare, and shall not he heare? he made the heart, and doth not he discern what is therein? Darknesse hideth not from him, for he possesseth the reines,* Psal. 139. 12, 13. Thou must not nourish anunclean, covetous, revengeful, atheistical thought; for the eye of thy Creatour is upon it; Study for pure thoughts.

Quest. *What duty hence in regard of our brethren?*

Answ. To demeane our selves therefore justly and mercifully to our inferiours, because the same hand made them and us, *Job* 31. 13. *If I did contemn the judgment of my servant, and of my maid, when they contended with me,* verse 15. *He that made me in the wombe, hath not he made him? hath not he a one fashioned us in the wombe?* Prov. 19. 31. *He that oppresseth the poor, despiseth his Maker;* so *He that lendeth to the poor, lendeth to his Maker.*

Quest. *Do you note any thing else in that God is our Maker?*

Answ. Yea, it affordeth many grounds of comfort.

Quest. *Which is the first?*

Answ. A poor man despised and in want may comfort himself in that he is the workmanship of God as well as the richest and highest; a vessel of the same clay laid a little farther out of hand, *Prov.* 22. 2. *The rich and the poor meet together, but the Lord made them both;* God seeth as much need of the feet in the body, as of eyes and hands.

Quest. *What is the second?*

Answ. The poor in spirit, the humble and dejected soul in the sense of sinne, may conceive comfort, that he is the work of him who is the Father of mercy to those that in humility call upon him, *Isaiah* 64. 8. *O Lord, thou art our Father; we are the clay, and thou art the Potter; we all are the work of thine hands,* Verse 9. *Be not angry, O Lord, above measure, &c.*

Quest. *What is the third?*

Answ. When we see the wicked enemies of the Church taking wicked and crafty counsel against the Church, to cast down God's worship, and set up Idolatry, and poure out the blood of the Saints of the most High, here is comfort; he that made them, seeth them, and all their counsels, and smileth at them, while he bringeth

bringeth them all upon their own heads, *Isa.* 54.16,17.

What is the fourth ground of comfort? Quest.

That if we see the Churches under oppression, & stand in need of some protectour and deliverer, yet not to fear, seeing God that created man upon the earth, wanteth not spirit, he can easily in his due time raise up such as shall withstand the power of wicked men, *Isaiah* 45.12,13. *I have made the earth and man upon it; I will raise him in righteousnesse* (meaning *Cyrus*,) to assist the distressed people. Answ.

What is the fifth ground? Quest.

Against fear or feeling of sickenesse and sorrow, and against the approach or presence of death; nay when we shall be rowled up in the house of death, and our ashes to be in oblivion; yet to comfort our selves, in that the Lord who created us of nothing, will not forget us; but will keep our bones and ashes safe to raise them glorious at the last day; *Commend thy self unto him in well-doing, as to a merciful Creatour*, 1 Pet. 4. 19. Answ.

What was the matter of which man was made? Quest.

Dust, *Gen.* 2. 27. *He made man*, that is the body of man, *of the dust of the earth.* A little red earth moulded by God, was the immediate matter of the first *Adam*; and it is the first and remote matter of all us; who all come *of one blood*, and were all in him; *Acts* 17. 26. *Gen.* 3.19. *Dust thou art, and to dust thou shalt returne again*; which place sheweth how all men are but dust. Answ.

1. In their original and matter.
2. In their continuance and present nourishment of the cursed Earth.
3. In their motion to dust.
4. In their dissolution into dust.

What may we learne hence? Quest.

Sundry lessons. As Answ.

1. Humility by looking into the pit whence we are digged; Our first matter was not of gold, silver, pearles, or pretious stones, or parts of the skie; but of slime and dust of the earth. If God had given us bodies of such shining and glorious matter as the Sunne, or made them of some heavenly lucid body, or had framed them so glorious as we hope they shall be; there had been some ground to have been proud of them; but base it is to be proud of dust and slime.

What is the use of this observation? Quest.

To hold this consideration before us as an Antidote or sense against whatsoever might raise up our thoughts, or set up our crests in respect of our selves: The conceit of our rise and original will help us to answer all objections. Answ.

Explaine this a little? Quest.

1. When a man is ready to puffe up himself by his knowledge, by his gifts of minde, or nature, or grace, this will be an abatement of his high thoughts, when he shall consider that nothing in him can alter the work of God, or make him other then he is, even a parcel of dust. Answ.

2. When the heart is swelled with any condition or advancement of life; or lifted up with honour in high place: This will allay such tumors, to conceive, that thy self is but a clod of earth, only lying on a little higher ground, then another clod; but a clod of a mountaine is no better in it self, then a clod lying in a valley or a lower gound.

3. When vanity in minde prideth it self in the beauty, or beautifying of the body; the same consideration will call us back unto our selves. For

1. What is forme or beauty, but a little painted, comely dust? And what if *Jezabel* shall paint her face, or the wanton lay it open to be seen in naked necks, breasts, armes; what is this sight but of a mud-wall painted?
2. What if the dainty person shall waste out his or her time, money, labour

on

on rich clothing, earerings bracelets, feathers, and in curious deckings of the body; what is it but a piece of earth guilded? All that thou canst put upon it, cannot make it other within then dust; which is of all creatures the most vile and base.

Quest. *What is the second observation hence?*

Answ. To acquaint us with our weakness and frailty; for how soon, and how lightly is a little dust blown away with a small puffe of winde, so as no mention or memory is left? *Job* 13. 12. Your *memories may be compared with ashes, and your bodies with bodies of clay*; And *Job* 4. 19. *We dwell in houses of clay, whose foundation is in the dust, and shall be destroyed before the moth.*

Quest. *What is the use hereof?*

Answ. That no man glory in his strength, considering

1. Thou wast not made of an hard rock, nor of an Adamant; thy strength is not the strentgh of stones, neither art thou framed of stubborn metal, as steel, brasse, and iron, but of dust.

2. Be it thou art strong and well compact, thou art at the best but an earthen vessel, 2 *Cor.* 4.7. and be it thou hast a comely fashion for the time, yet such a vessel never so well luted and baked, is soon broken; it must be broken at the Well, *Eccl.* 12. and being broken into sheards, can never be set together any more, like that broken Pitcher, *Isa.* 30. 14.

Quest. *What is the third observation?*

Answ. To bring us low before God in the matter of his worship and service, as in Prayer, Hearing of the Word, and the like, *Gen.* 18. 27. *I have begun to speak, who am but dust and ashes*, that is, a base and vile creature; *Abraham* knew he had a reasonable soule as well as a body of dust; yet in Gods presence he chooseth to mention the most contemptible part, in the most contemptible manner, that he might expresse more humility; So must we acknowledge our selves lesse then the least mercy before God, who sendeth the proud empty away.

Quest. *What is the fourth observation?*

Answ. To teach us to resigne up wholly our selves to Gods fashioning, as having absolute power over us, to deal with us in all things as seemeth good to his wisdome, seem it never so hard: for are not we the clay in the hand of God, and shall we say to him, *he hath no understanding*? Isa. 29. 16. Doth the dust or the clay rise up against the Potter, when he wringeth, and wresteth, and boweth it, to what fashion he will? or shall we prescribe to him our health, wealth, peace, life or death, what to give us, what to leave us? farre be it from us.

Quest. *What else may we learn?*

Answ. To take notice of Gods gracious affection to his own, even from this ground, not only in that he doth pity and compassionate us as a Father, because he knoweth our mould that we are but dust, *Psal.* 103. 13. —17. and so doth not still strive with us; but in that his wonderful and unspeakable goodnesse hath advanced us to such a dignity in Christ Jesus, being as we are, but dust and ashes; for what was the merit or worth in us above the Angelical nature, to raise us to so high an estate of grace and glory? Here is grace every way, to see a piece of clay framed to be such a vessel of honour.

Quest. *What is the next instruction?*

Answ. To teach us to labour to recover the first and virgin-colour and condition of this our dust. It was at the first red and comely in a blessed Image of God; we have since all besmeared it with our sinne. Now there is a way to make it lovely again in the sight of God, that is, not to deck it with costly colours of soft raiment, or with vaine colours of blew and yellow, nor stick it with plumes of feathers; but to regain the red colour, we must get it a tincture in the blood of Christ.

Quest. *How may I so do?*

1. By faith apply his merits. *Anſw.*

2. Grow up in a ſimilitude of the ſecond *Adam*; expreſſe his humility, love, obedience and graces; if thou faile in this, God will care as much for thy fine clothes and dainty fleſh, as for an handful of duſt.

What is the laſt duty hence? Queſt.

That ſeeing by an inevitable law for ſin, this duſt muſt to duſt again, *Gen.* 3. 19. our care muſt be, that it may riſe out of the duſt, incorruptible. *Anſw.*

How may that be? Queſt.

1. Become a member of Chriſt, he is riſen from all duſt and corruption, and will not abide it in any of his members. *Anſw.*

2. Quicken thy faith, that by his power thou ſhalt riſe, and with theſe eyes of duſt ſhalt ſee the Lord, who having carried a piece of it into heaven already, *ſhall change theſe vile bodies, and make them like to his glorious body.*

What is the third cauſe of man? Queſt.

His forme: that is, The ſoul of man, wherein he goeth beyond other creatures, from whom his matter diſtinguiſhed him not. *Anſw.*

What is the ſoul of man? Queſt.

It is a ſpiritual and immortal ſubſtance, created by God in the body, in the image of God, by which man is diſtinguiſhed from all other creatures. *Anſw.*

How many things conſider you in this deſcription? Queſt.

Six.
1. That it is a ſubſtance.
2. A ſpiritual ſubſtance.
3. An immortal ſubſtance.
4. That it is created by God in the body.
5. In the image of God.
6. The effect, of diſtinguiſhing man from all other creatures.

Anſw.

Why call you it a ſubſtance? Queſt.

Becauſe it ſubſiſteth by it ſelf, and conſequently can be no accident or quality, as the ſouls of the beaſts are. *Anſw.*

How prove you that it ſubſiſteth of it ſelf? Queſt.

By two arguments. *Anſw.*

1. By the habitation; for it dwelleth in the body as a Maſter in his houſe, 2 *Cor.* 5.6. Whilſt we are at home in the body, *we are abſent from the Lord*; for while it is in the body, it is diſtinct from the body, as having an inviſible and undying ſubſtance, and free from all bodily properties.

2. By the ſeparation, or migration from the body; for it goeth out elſewhere, as out of a Tabernacle, and after ſeparation from the body, ſubſiſteth of it ſelf, as in *Lazarus*, and in the thief, *Luke* 23.43. *This day ſhalt thou be with me in Paradiſe*, Phil. 1. 23. *I deſire to be diſſolved and to be with Chriſt.*

Why ſay you it is a ſpiritual ſubſtance? Queſt.

For ſundry reaſons; as *Anſw.*

1. Becauſe the Scriptures call it a ſpirit, *Eccleſ.* 12. 7. *The body to duſt, and the ſpirit to God that gave it*, Pſal. 31.5. Luke 23. 46. *Father, into thy hands I commend my Spirit.*

What is the ſecond reaſon? Queſt.

Becauſe it is incorporeal, not produced of elements as the other part is, *Gen.* 2. 7. *God made man*, that is, his body of the duſt of the ground, but not his ſoul, for *he breathed into him the breath of life.* *Anſw.*

What is the third reaſon? Queſt.

Becauſe the ſoul ſtandeth ſtill in oppoſition to the terreſtrial part, *Eccleſ.* 12. 7. *The body to duſt, and the ſoul to God that gave it*, Matth. 10. 28. *Fear not him that can kill the body, but him that can caſt ſoul and body into hell.* *Anſw.*

What is the fourth? Queſt.

That the very Heathens could call the ſoul *Aura divina particulam,* *Anſw.*

a piece of divine breath, and the Hebrew calleth it *Niſhmajim*, of a word ſignifying Heaven, to ſignifie, that it is not from earth, but a Spirit from Heaven, even from the Father of ſpirits.

Queſt. *But why hath God put a ſpiritual and divine ſoul into man, and into no creature elſe?*

Anſw. Not only to be as ſalt to keep the body ſweet for natural ends, as to inform the body, nor only to rule and guide the body, and ſubject the outward man unto it, but for ſupernatural and ſpiritual ends.

Queſt. *Which are they?*

Anſw. 1. That man above all creatures may be capable of the true knowledge, worſhip, and comfortable fruition of his Creatour, who expecteth divine and ſpiritual worſhip from them, but not from others.

Queſt. *How appeareth this?*

Anſw. 1. In that our Saviour pointeth us to it, when he ſummeth up the whole duty of the firſt Table, in theſe words, *Thou ſhalt love the Lord thy God with all thy ſoule, with all thy minde and ſtrength*; And *John* 4. 24. *He is a Spirit, and ſo muſt his worſhip be.*

2. In that the Lord hath furniſhed the ſoule with ſingular faculties to this purpoſe, wherein the ſoule of man out-ſtrippeth all creatures, as

1. Of underſtanding divine things, for it could never love God unknown.

2. Of willing, that it may chooſe and will what God willeth.

3. Of diſcerning high and infinite objects, farre above the comprehenſion of Angels, till they be revealed, in all which God is not farre from us.

Queſt. *For what other reaſon did God create our ſoules ſpiritual?*

Anſw. In reſpect of himſelf, that he might take delight in, and take up our ſoules as Temples, in which the bleſſed Father, Son and Holy Ghoſt may dwell; whence faithful ſoules are called, *Pſal.* 24. 7. *everlaſting doores*, by which God *the King of glory* entereth into his Church, which is his city and inheritance, *Eph.* 3. 17. *That God may dwell in your hearts by faith*, Rev. 3. 20. *If any man open, We will come in, and ſup with him.*

Queſt. *What may we learne in that God created our ſoules ſpiritual?*

Anſw. Sundry inſtructions; as

1. To conceive the dignity of our ſoules being ſpiritual and divine; and being the better and more divine part, it challengeth the chief care and ſtudy, how to procure and maintain the happineſſe of it; wiſdom will chuſe the better part; and eſpecially care for the better part of our ſelves and ours.

Queſt. *What are the motives hereto?*

Anſw. 1. To conſider, that the ſoul not being from the earth, earthly things are unfit and diſagreeable to the divine nature of the ſoul, and only fit to oppreſſe and diſtract the ſoule; for how can that which is earthly feed and nouriſh that which is heavenly and a ſpirit?

Queſt. *What is the ſecond motive?*

Anſw. That the divine ſoule can finde no true reſt in things earthly, though it may deject it ſelfe, and occupie it ſelf in them, yet content it ſelf, and fill it ſelf with them it cannot, *Eccl.* 2. 1, *to* 11. The rich man, though that he had *animam triticeam*, and that he had found ſome eaſe and reſt, when his barnes, and bags, and cheſts were full, but how empty was he ere morning? *He that loveth ſilver, ſhall not be ſatisfied therewith.*

Queſt. *What is the third?*

Anſw. That the ſoul being from God immediately, and not from earth, is only capable of God, who is the ſoul of the ſoul, the life and the happines of it; And that which is not God cannot ſuffice it, that which is leſſe then God cannot fill it.

Queſt. *What is the fourth?*

Anſw. That we muſt place our chief content in ſpiritual things, 1 *Cor.* 12. 31. Affect the life of grace above the life of nature; *Chooſe godlineſſe above other things; firſt the Kingdom, then other things*; the riches of grace, and wealth of heaven above earth.

What

What is the fifth? Quest.
Lift up the soul above earth, see it mount upwards to God, whence it came; see it apprehend, hold fast God the chief good, as the life of it; knowing that the knowledge, holding and everlasting possession of God in Jesus Christ, is life everlasting. *Answ.*

What if the second thing we learne, in that God made our soules spiritual? Quest.
To prepare our souls as clean mansions, swept, sweetened, garnished with graces, that the Lord may take delight in us, and we in him; for else *Answ.*

1. We frustrate him of his end in creating us reasonable souls, *whose delight is to be with the sons of men*, Prov. 8.31.

2. We deprive our selves of our chief end and happinesse, which is the fruition of God.

3. The Apostle exhorteth us to strive against lusts, both because *they fight against the soul*, 1 *Pet.* 2.11. as also, because they keep the Lord out of his possession: If sin keep the house, Christ will away; no man will bring a Prince into a stable or hogs-stie.

What is the third instruction hence? Quest.
To frame our selves to spiritual life; not to live onely a natural life, as the unreasonable creatures do; but a spiritual and heavenly life even upon earth. *Answ.*

How may we preserve this spiritual life? Quest.
Get spiritual senses restored, get the hearing eare, a sweet taste of God in Christ, especially see with a spiritual eye spiritual objects; lift them from things present to things to come; from time to eternity; from momentany delighs, to the pleasures at Gods right hand for ever. Thou canst not see the Sun of the world, unlesse thou lift thine eye to the heavens, much lesse the Sun of grace; And the best sight of things is within the vaile. *Answ.*

What is the second meanes? Quest.
Labour for spiritual food, which God hath appointed for the maintaining of spiritual life; Get an hunger more after the Word then after thy daily food; The Jews must every day go forth to seek Mannah; And the wordling thinketh six days in a week too little for bodily provision. *Answ.*

What is the third meanes? Quest.
To be most active and moving in spiritual actions, as of Gods worship, Invocation; Christian exercise, both publick and private; For, as natural life is manifest by natural actions, and preserved by bodily exercises: so is spiritual life discerned and preserved by spiritual exercises. *Answ.*

What is the third thing in the description of the soul? Quest.
That it is an immortal, undying substance, capable of eternal life, or infelicity. *Answ.*

How prove you this? Quest.
1. By Scripture. Answ.
2. By Reason.

By Scripture, *Gen.* 15.15. Abraham *shall go to his fathers in peace.* And *Chap.* 25.8. Abraham *yielded the spirit, and was gathered unto his people*; therefore his whole man perished not.

But it was in regard of his body gathered to the burial of his fathers? Quest.
No, it was in respect of his soul, and the immortality of his soul, there in signified and implied; for none of his fathers, but only *Sarah* was buried in that place. *Answ.*

But the place sheweth what was meant by his fathers, his people. Obj.
That is the society of the Saints, holily departed in the Lord. Answ.

But it is said, Ishmael *was gathered to his people*, Vers. 17. *but he was not gathered to the society of the Saints.* Obj.
No; for the place sheweth the divers state of the soul after this life; In that *Abraham* had a just and upright people, to whom he was gathered, but *Ishmael* had his people, a wicked people to whom he was gathered; but the immortality of the soul is cleared by both. *The phrase of the kings sleeping with their fathers*, argueth the im- Answ.

mortality of the soul and resurrection of the body; as sleeping doth waking againe; *Paul desireth to be dissolved, and to be with Christ.* And Christ his promise, that the thief that day should be with him in Paradise, proveth the souls abiding. *Rev.* 6. 10. The Saints under the Altar separated from the body, cry for vengeance, therefore they live.

Quest. *How may we conceive of the immortality of the soul?*

Answ. The immortality of the creature is a power of not dying, and floweth either

1. From divine ordination; or
2. From the property and perfection of the nature of it self.

The former is, when that which is by nature corruptible, and can die, is by the power, gift and dispensation of God made immortal, so as it neither doth nor can die or be corrupted.

Quest. *Explaine this in some examples.*

Answ. Thus *Adams* body was in it self mortal; it had a power of dying, if either he should sin, or God should not preserve it from corruption; but yet in that state of innocency it was conditionally immortal, and had a power not to die, so long as he preserveth himself from sin.

Quest. *But was* Adam's *body made mortal, did not death come in by sin? In the day thou sinnest thou shalt die,* Gen. 2. 17.

Answ. *Adam's* body had a twofold mortality { 1. Natural. 2. The other contracted by sin.

And great was the difference between the mortality of the body before the fall and after.

1. The former was onely *posse mori*, a possibility of dying; the other was, *non posse non mori*, a necessity of dying.
2. The one was within, proper to his nature; the other without, the merit of his sin.
3. The former was not deduced into act of dying, but held out by the gift of immortality, so long as man walked with God; the other induceth not a necessity onely, but the present act of dying, Gods power and justice necessarily inflicting death on sinners.

Quest. *But have you any examples of the former immortality by divine ordination?*

Answ. Yes, for thus also the bodies of the Saints in heaven shall become immortal, and obtaine *impotentiam moriendi*, not out of the propriety of their own nature, (for they are now newly crept out of corruption) but by the gracious ordination of God; Thus also the bodies of the damned shall be immortal in eternal torments, not in the propriety of their own nature, but from the justice and power of God so ordaining them: Thus also the new heavens and the new earth, wherein right shall dwell, shall be incorruptible not in their own constitution, but by the Lords powerful preservation and ordination.

Quest. *Now declare what is that immortality which floweth from the perfection and propriety of their nature?*

Answ. This is the immortality of more noble subjects, which are in their own nature and substance incorruptible, as being severed from all matter, which is the root of corruption, and not produced or constituted out of prejacent matter; and this is the immortality of the Angelical spirits and reasonable souls, which are in the perfection of their nature immortal, still conceiving it a created and communicated immortality.

Quest. *How prove you by reason that the soul is immortal?*

Answ. 1. Because all Gods promises of eternal life made to the godly and all the threatnings of eternal death to the unbelievers were void, and in vaine, and God untrue; But all the testimonies of the last judgement, of the heavenly mansions which Christ is gone to prepare of heavenly glory, and all the places concerning the sorrowes of the second death, and the torments of impenitent sinners, which is a great part of Scripture, plainly evince the immortality of the soul.

What is the second reason? The

The truth of God, who hath ſaid, *It ſhall be well with the juſt*, but not ſo with the wicked, *Iſa.* 3. 10. But in this life it is not ſo well to the godly; *Who had they only hope in this life, were of all men moſt miſerable.* *Anſw.*

What is the third reaſon? Queſt.

Becauſe God who is the God of the living, and not of the dead, calleth himſelf *the God of Abraham*, after that *Abraham* was dead, and therefore *Abraham* lived in his better part, which was Chriſt his argument againſt the Sadduces, *Mat.* 22. To the confirmation whereof ſerve all thoſe examples of dead perſons, into whom their ſpirits returned, both in the Old and the New Teſtament. *Anſw.*

What is the fourth reaſon? Queſt.

If the ſoule were mortal, then it muſt needs ſeparate us from Chriſt; but it cannot be, *Rom.* 8 39. *Anſw.*

What is the fifth reaſon? Queſt.

That in *Mat.* 10. 28. of our Saviour, *Feare not them that can kill the body; but not the ſoule.* *Anſw.*

But do we not reade of the death of the ſoule? Queſt.

Yes, but that is not a diſſolution of the ſoule, or a ceaſing to be but a ſeparation of a damned ſoule from God the fountain of life; it is a living death, and a ceaſing not to be, but to be happy. *Anſw.*

But God is only immortal, 1 Tim. 6. 16. therefore not the ſoul. *Object.*

Immortality is either *Anſw.*

1. Simple, natural, proper, abſolute; and ſo God is only immortal, *omni modo*; or

2. Communicated by the Will and Ordinance of God, thus is the ſoule of man immortal, which if God had ſo willed, had been as corruptible as the ſoules of beaſts; but by the Will of God it is made ſo, that it neither doth die now, nor can die.

But why hath God made mans ſoule ſo immortal? Queſt.

For ſundry reaſons. *Anſw.*

1. To manifeſt his own wiſdome, with which it will not ſtand, that there ſhould be the ſame end of Man and Beaſt, whoſe original is ſo different and unlike.

What is the ſecond reaſon? Queſt.

That he might make a free and everlaſting Covenant of grace, the end of which is eternal happineſſe; for were the ſoule mortal, this Covenant could not be eternal, neither could any man partake and enjoy theſe Promiſes of everlaſting mercy, if the ſoule did ceaſe and die. *Anſw.*

What is the third reaſon? Queſt.

That he might manifeſt his eternal juſtice on thoſe who refuſe the offers of mercy, and go on in wilful diſobedience againſt their Creatour; then which nothing can be a ſtronger bridle to reſtrain us from ſinne; eternal juſtice waiteth on every offence. *Anſw.*

What is the fourth? Queſt.

That he might encourage the godly in their holy obedience, becauſe the ſoul of man is immortal, and capable of a better recompence then befalleth godlineſſe here below, *Rom.* 2. 7. *To them who by continuance in well-doing, ſeek honour, glory, immortality and eternal life.* *Anſw.*

What is the fifth? Queſt.

That he might ſuit the members of Chriſt to their eternal Head, who having now put off all mortality, will not be in Heaven without them; and as it is impoſſible for any enemie to kill his ſoule, and hold him under death, ſo it is as impoſſible to kill their ſouls, and ſubject them to death, *Mat.* 10. 28. *Anſw.*

But what may we learne from the immortality of the ſoule? Queſt.

1. To comfort our ſelves in the ſenſe of our preſent frailty and mortality, *Anſw.*

Heb. 13. We have no continuing city here, but ſeek one to come; The houſe may fall, but the tenant ſhall be ſafe.

2. To ſtirre up in us an holy endeavour in the meanes, which bring and uphold in us the ſenſe of joy, of eternal life and immortality. Be ſure that while the outward man periſheth, the inward man may be renewed daily.

Queſt. *What elſe?*

Anſw. 3. To work in us an holy contempt of the world, and the vaine things of it, as thoſe that look beyond it, and have better things in our eye; for,

1. We are men made for heaven and immortality, and muſt not frame our lives, as men made for earth.
2. If we only or chiefly minde earthly things, or things before us, what difference between us and the brute beaſts that periſh, who cannot riſe above periſhing things?
3. To confine our care to the body, and things to maintain bodily life; what do we elſe but actually deny the immortality of the ſoule, as the Epicures, who madly thought, that this life, which is but the way, was the chief end and ſcope of the life and being of man?

Queſt. *What is the laſt thing to be learned hence?*

Anſw. To confirm us in the aſſurance of the happy Reſurrection of our bodies unto eternal life; and that even *this mortal muſt put on immortality*. For

1. Both parts of man have been ſerviceable to God, and both parts muſt be recompenced.

2. Even the body is a member of Chriſt, and Chriſt will not be diſmembred and defective in Heaven.

3. Man ſhould be ever imperfect if one nature ſhould abide; if the ſoul ſhould be immortal, and not the body.

4. The body is a part of Chriſt his purchaſe, for which an infinite price was given, that it might have an infinite happineſſe.

Queſt. *What is the fourth thing in the deſcription of the ſoul?*

Anſw. That it was created by God in the body.

How prove you it to be created?

1. Becauſe nothing is eternal but God: If it be not a creature it muſt needs be a Creatour, and every uncreated is infinite:

and ſo is not the ſoul, neither in { 1. Eſſence. 2. Power. 3. Act.

2. As it was not before time, ſo neither in the beginning of time, for the ſoul was not created till the ſixth day.

Queſt. *How prove you that it was created by God?*

Anſw 1. Becauſe God only is the Father of ſpirits, *Heb.* 12. 9.

2. He faſhioned the hearts of all the inhabitants alike, *Pſal.* 33. 15.

3. The reaſonable ſoul is the image of God, which no crature can imprint.

Queſt. *But are not our ſouls propagated from our parents with our bodies?*

Anſw. No, but daily created *de novo*.

1. Chriſt his ſoul was immediately created; for had it been propagated, it could not have avoided ſinne: but he was in all things like us, ſinne only excepted.

2. The father muſt propagate his whole ſoul, and ſo die, or a part of his ſoul; but not a part of his ſoul, the Eſſence being ſimple and indiviſible.

3. Whatſoever is propagated with fleſh, dieth with fleſh: but the ſoul dieth not with the body, and therefore is not propagated with it.

4. In diſſolution, both parts returne unto their principles, the body unto the Earth, the ſoul to God that gave it.

Queſt. *But why do you ſay it was created in the body?*

Anſw. 1. Becauſe the Scripture ſaith ſo, *Zech.* 12. 1. *God framed the ſpirit of man within him*, that is, createth it by infuſing, and infuſeth it by creating.

2. To

2. To ſhew it is not propagated from parents, for then it were from without, but it is created within.

But God inſpired into Adam's *face a living ſoul, therefore from without.* *Object.*

God made his ſoul within him, as he maketh ours; and God is a ſpiritual ſubſtance, and properly bloweth not, and the ſoul is a ſpirit, and properly cannot be blown; but God by this ſigne or ceremony ſhewed, that he had made the man a ſoul which manifeſted it ſelf in reſpiration, or breathing. *Anſw.*

What may we learne hence? *Queſt.*

1. Not to care ſo much how our ſouls came into our bodies, as how they may happily go out. *Anſw.*

How may a man ſend out his ſoul happily? *Queſt.*

1. If he pull out the ſting of death by daily repentance. A ſoul that knoweth nothing by it ſelf, no ſinne but repented of, no ſinne but that he is as deſirous to leave as he is of mercy and forgiveneſſe. *Anſw.*

2. If he get faith to faſten upon Chriſt; *Simeon* is aſſured to die happily, when his eyes have ſeen ſalvation; And *Paul* knowing whom he had believed, can commit his ſoul to him who is able to keep it, 2 *Tim.* 1. 12.

3. If he labour for aſſurance of God's favour, and eſteem it better then life. How happily ſhall that ſoul depart, that can ſay with the Apoſtle, *Whether I live or die I am the Lords*? Rom. 14.8. And the aſſuring our ſelves of our election, *miniſtreth to us an entrance into the heavenly Kingdome*, 2 *Pet.* 1. 11.

What elſe may we learne hence? *Queſt.*

2. That he knoweth our hearts, *Pſal* 33.11. the moſt ſecret and inward carriages of our ſouls and every faculty of them, for he faſhioned and formed them; we can hide no counſel or devices from him; The workman knoweth every piece of his work. *Anſw.*

3. To yield him ſpiritual worſhip and ſubjection, who is the Father of ſpirits. Every ſonne muſt honour his father; and in every thing, and every condition commend our ſouls to him in well-doing, as unto the faithful Creatour of them, 1 *Pet.* 4. 19. It is the Apoſtles argument, *Heb.* 12. 9. that we are more ſubjected to him the Father of our ſpirits the more noble part, then to the father of our bodies the worſe part.

What is the fifth thing in the deſcription of the ſoul? *Queſt.*

That God created it in his own image. *Anſw.*

Wherein conſiſteth this image? *Queſt.*

In three things. *Anſw.*

1. In the ſubſtance of man's ſoul, which is a ſpiritual, incorporeal, immortal Eſſence, as God himſelf is; but not an eternal ſpirit, as God, nor uncreated, nor immenſe in nature, wiſdome, power, nor ſelf-ſufficiency.

2. In the Divine and heavenly qualities of the ſoul; for in that ſoul which God inſpired, ſhined ſurpaſſing brightneſſe, the truth, righteouſneſſe and holineſſe of his Creatour, and that both in his minde and will, *Epheſ.* 4. 24.

3. In the preſent inexplicable happy condition, wherein it then wanted all that was evil, and enjoyed all that was good or deſireable, to make man excellently reſemble his Creatour above all the creatures; Inſomuch as the Heathens themſelves called him the image-bearer of his Maker; but here is likeneſſe, not equality; ſtill an infinite diſtance between God and man.

But was not man's ſovereignty and dominion over the creatures a part of God's image? *Queſt.*

I grant; ſome alſo place God's image herein. And in this, as a little god and Commander on Earth, he reſembled the Lord of heaven, *Chryſoſtome*; But I conceive that to be rather an adjacent property, and conſequent of the former; without the man, rather then the image of God it ſelfe, which is within him; and ſpiritual, as God himſelf. *Anſw.*

But why did God make man's ſoul in his own image? *Queſt.*

For three reaſons. *Anſw.*

1. That

1. That God in our nature, might make himself as in a glasse, visible and conspicuous, who in his own Essence and Nature is invisible, that so, as in an image, we come to know him whose image it is; In *Adams* innocent soul were clear lineaments of his wisdom, grace, holinesse and glory.

2. That the Lord out of his unspeakable grace, might unite himself to man as one like himself, to make man eternally blessed in his measure, as the Lord is infinitely, and beyond all measure.

3. That man made thus to Gods image, might so much the more dearly love, and worship, and glorifie his Creatour, seeing every thing loveth and cleaveth to its like.

Quest. *What learn we hence, that God made the soule in his image?*

Answ Sundry things.

1. That we should by Gods workmanship upon our selves, be provoked unto holinesse; for as God is all understanding, and all goodnesse in himself; so hath he furnished mans soule with these two excellent faculties of understanding and will, that man might be continually occupied both in attaining farther knowledge of the truth, and in election and choice of will, cleave unto that which is good.

2. To teach us entirely to love God his grace and image, not only in our selves, but in our brethren; hence hath the Lord appointed his own image to be a band and tie, holding men together, when all other natural bands are too weak; this is enforced by that law which bindeth us to preserve our brethrens lives and beings, and not to shed blood, because in the image of God he made them. *Gen* 9.6.

3. To shew how inexcusable wicked and impenitent persons are, and how justly condemned, that not only have lost this image, but wretchedly reject the meanes of recovering it by Jesus Christ.

4. To teach us to get this image repaired and renewed in the second *Adam*, get him our righteousnesse, sanctification, wisdom, and which the Apostle calleth, *Eph.* 2.24. *the new man, which after God is created in righteousnesse and true holinesse*; This new man is never to be put on upon the old; but first cast off the old, and then put on the new. The repairing to Gods image, is an abolition of corrupted qualities, and acquisition of new.

Quest. *Explaine this.*

Answ. The acquisition of these new qualities, consisteth in these foure things.

1. As the soule was the life of God and grace, so we must recover this life again by Christ, *Gal.* 2. 20.

2. As the minde knew God aright and his works, and did discern good from evil. just from unjust, without errour, and knew what was to be followed, and what to be avoided, we must get *the eyes of our minde inlightened, through the Spirit of wisdom and revelation by the knowledge of God*, Eph. 1. 17. Phil. 1. 9.

3. The minde was beautified with { 1. Rectitude. 2. Liberty.

1. The former, in that it was willingly subject to Gods will, and excelled in original righteousnesse and sanctity, and holily accorded with all pure inward motions, desires and affections. This we must recover by *putting on the new man in righteousnesse and holinesse*, Eph. 4. 24. and get our wills bowed by the Spirit to that which is good, and Gods will in all things.

2. The freedome of the will was that it could chuse or refuse, whatsoever reason said was to be chosen or refused; It had a free election of good or evil: so we must beg the free spirit to help us to chooose and fasten upon eligible objects; our wills being now servile, *voluntas non libera, nisi libertas.*

4. As the heart rejoyced in God and supernatural objects, and did cleave unto God; so we must get our hearts filled with the Spirit, that the joyes of Christ may be fulfilled in us, *John* 17. 13. And as the heart then rejoyced in the happy condition it was in; so must we in the assurance, that by Christ the second

Adam

Adam we are free from all evils, and enriched with all good things of heaven and earth good for us.

What motives have we hereto? Queſt.

1. This recovery of Gods image on earth ſhall be perfected in heaven, 1 *John* 3. 2. *We are now the ſons of God, but yet it is not made manifeſt what we ſhall be. And we know, that when he ſhall be made manifeſt, we ſhall be like him; for we ſhall ſee him as he is.* Anſw.

2. We ſhall recover a farre more excellent image then we had in *Adam* before the fall.

3. This happy recovered condition ſhall never be loſt or deformed as the former, but ſhall be conſtant and unchangeable as the Elect Angels, *Matth.* 22. 30.

What is the firſt and laſt thing in the deſcription? Queſt.

The fruit and effect of diſtinguiſhing man by a reaſonable ſoule, from all other things; for God by breathing the ſoul, made man a living ſoule, *Gen.*2.7. Anſw.

How appeareth this? Queſt.

Becauſe by the coming of the ſoul, the man becometh a man, and by the departure of the ſoule ceaſeth to be ſo, as in *Eutichus*, Acts 20.10.and therefore it is his proper forme, and as his forme, diſtinguiſheth him from all creatures. Anſw.

But how doth this diſtinguiſh man from beaſts, into whom God inſpired the ſpirit, which made them living ſoules alſo? Queſt.

God indeed put in them living ſpirits, which carried into all their members a quickening heat and power, to exerciſe all animal faculties in their members; but great is the difference between the ſoul of man and beaſts. Anſw.

1. Man's ſoul is a ſubſtance, the ſoule of beaſts a quality or accident.

2. The ſoule of man hath a being of it ſelf without another, that of a beaſt hath alwayes being in another.

3. Mans ſoule is a ſpirit, of a ſpiritual ſubſtance, reaſonable and intelligent; the beaſts is a quality riſing out of the matter.

4. Mans ſoule hath a moſt perfect being out of the body; theirs ceaſe, and have no being out of the body.

5. Mans ſoule was made in the Image of God, not ſo the beaſts, *Gen.* 9. 4, 6. *He that killeth a beaſt, killeth his ſoule; but he that deſtroyeth a man, deſtroyeth Gods Image.*

But the Angels have the ſame ſpiritual Eſſence, and divine qualities, in which Gods Image conſiſteth; therefore it diſtinguiſheth not from them. Object.

1. Their ſpirits are not inſpired into bodies. Anſw.

2. Nor united unto bodies.

3. Nor the forme of them as mens be.

But Chriſt is the image of God, and it diſtinguiſheth us not from him. Obj.

We muſt conſider Chriſt two wayes, { As the Sonne of God. / As the Sonne of man. } Anſw.

As the Sonne of God, he is the image of the Father, and ſo are not men.

Shew the differences. Queſt.

1. He is the uncreated Image of his Father, we the created. Anſw.

2. He is the eſſential image, the very character of his Fathers Perſon; ours accidental.

3. He fully expreſſeth his Fathers ſubſtance; He is in his glorious nature the very ſplendour of God his Father, *Heb.* 1. we expreſſe him darkly and obſcurely, and our image is not the ſplendour, but the celebration and obſcure expreſſion of his.

4. Chriſt as the Son is a ſpiritual ſubſtance as our ſoul, but with an infinite diſtance.

1. He is an infinite Spirit, ours finite.

2. He without beginning, ours begun in time.

3. Ours mutable as we ſee, his not ſo.

4. His is an eternal, unchangeable act; ours changeable and ſucceſſive in actions, paſſions and degrees.

Queſt. *But is there any diſtinction as Chriſt is the Sonne of man?*

Anſw. Yes, conſider Chriſt as our Mediatour, he is the image of God revealed, but in all degrees, perfections and excellencies far above all men and Angels, as became the Head of the Church, but as meer man, *like us in all things, ſin only excepted.*

Queſt. *What learn we hence, that the ſoul of man doth ſo diſtinguiſh him from the brute beaſts?*

Anſw. Sundry inſtructions.

1. That a man having ſo divine a ſoul, muſt not live as the brute beaſts that periſh.

Queſt. *Do any ſo?*

Anſw. Yes; as namely

1. Such as live without thoughts of immortality, without all heavenly mindedneſſe, only or chiefly minding earthly things, as if their ſouls with the beaſts either came from earth, or tended thither.

2. Such as are without God in the world, no care of piety, of conſcience, of Religion, deſpiſing means of ſalvation, rejecting the heavenly Mannah, the food of the ſoul; madding after worldly pleaſures and contents, but careleſſe whether the ſoul ſinke or ſwim, go to heaven or hell; led as brute beaſts to ſenſuality.

3. Such as think not of the laſt things to come; but as the brute beaſts, live for the preſent without conſcience of ſin or fear of puniſhment, or reſpect of reward, till they be overtaken as a bird in an evil day.

Queſt. *What is the ſecond obſervation hence?*

Anſw. That the end of a wicked man is farre more miſerable then the end of a brute beaſt; and happy were it for him, if his ſoul were as the ſoul of a beaſt, to periſh and come to nothing with the body it ſelf; but it muſt live ever, and go to the eternal Judge, to receive a dreadful ſentence of undying torments. We read 1 *Pet.* 3, 19. of ſpirits that are in priſon; had it not been their happineſſe to be Snakes, Toads, Serpents, that living their life, they might once die the death, but it is not ſo well with them: And think we not that thoſe who ſhall *wiſh the mountains to fall upon them, and the hills to cover them*; would not wiſh that their ſouls might ſleep in the duſt with their bodies, and both lie in the grave forever? or as Chriſt ſaid of *Judas*, *it had been good for him he had never been borne.*

Queſt. *What is the third thing we learne?*

Anſw. That the ſoul calleth formore care, time and diligence to ſave and preſerve it, then the periſhing body, and *with feare and trembling to work out* our *ſalvation*, that we die not the death of the unrighteous, and that our end be not like his: For,

1. They never ſaw the dignity of their ſouls, who ſuffer the care of the body to eate out the care of the ſoul; as the ſeven leane kine ate up the ſeven fat.

2. Our Saviour ſaith it is unprofitable, if a man ſhould *win the whole world, and loſe his own ſoul.*

What is the fourth thing hence obſervable?

Queſt. That the godly may comfort themſelves, and not fear their enemies, becauſe,

Anſw. though they may kill the body, yet they cannot kill the ſoul, for if they could, there were no difference between the ſoul of a man and a beaſt.

Queſt. *But* Solomon *ſaith, As dieth the one, ſo dieth the other, and no excellency of man above the beaſts; and who knoweth whether the ſpirit of a man aſcend upward, and the ſpirit of a beaſt deſcend downward?* Eccleſ. 3. 19, 21.

Anſw. 1. *Solomon* ſpeaketh in the language of a prophane Atheiſt, and Sadduces, and not according to his own judgement; for when he expreſſeth his own judgement, he telleth us that *the ſoul returneth to God who gave it*, ch. 12. He knew the ſoul aſcended upwards.

2. *Solomon*

2. *Solomon* ſpeaketh only in reſpect of neceſſity of dying, which is equally impoſed on them both; neither of them have a more certain ſeat here, one dieth, and the other dieth.

3. He knew that the ſpirit of the one aſcended, and the ſpirit of the other deſcended; but his meaning is, that very few conſider that the ſoule aſcendeth to God; moſt men live as not believing it.

What elſe do you learne? *Object.*

1. That no man can redeem his own or his brothers ſoule; *Pſal.* 49. 7. A man may buy the ſoule of a beaſt at a baſe price; but the price of one ſoul cannot all men and Angels pay. *Anſw.*

2. That the ſaving of the ſoule is the chief work of this world, and ſhall have the beſt reward, *Dan.* 12. 3. *They that convert many to righteouſneſſe, ſhall ſhine as the ſtars for ever*; Many men have no more care of their brethren, wives, children, ſervants ſoules, then if they were the periſhing ſoules of ſo many beaſts.

3 The greateſt murther of all is the murthering and deſtroying of ſoules, their own or others; which is not the bereaving of its own life, but of the life of grace and God, becauſe it is the deſtroying of Gods image; Let it invite our care for our own, and the ſoules of our brethren, that they may live to God in this life, and live with God in the life to come.

What is the fourth cauſe of mans Creation? Queſt.

That is the end, 1. Supreme, 2. Subordinate. *Anſw.*

What is the ſupreme end? Queſt.

The ſame with the reſt of the creatures, that is, God and his glory, but with this difference, that as the Lord ſheweth ſpecial care and skill in framing man above them all; ſo he intended to be ſpecially and moſt eminently glorified by man above them all, *Iſa.* 43. 7. *I created man for my glory, I formed and made him.* *Anſw.*

What was the ſpecial glory the Lord intended in man above the reſt of the creatures? Queſt.

It may be conceived in three things. *Anſw.*

That God might declare his glory unto man, and to communicate unto him his gracious goodneſſe in ſuch a manner, as the reſt of the creatures are not capable of, and that both in grace and glory.

What is the ſecond? Queſt.

That on man he might ſhew forth his excellent glory, both in mercy and juſtice. *Anſw.*

How in the former? Queſt.

In manifeſting his rich mercy, according to his eternal decree, both in electing unto, and perfecting the eternal ſalvation of all ſuch, as being fallen, ſhould believe in the Name of his Sonne Jeſus Chriſt. *Anſw.*

Prove this.

Eph. 1. 6. *God hath choſen us to the praiſe of the glory of his grace*, ver. 11. *That we who truſt in Chriſt ſhould be to the praiſe of his glory*, verſe 14. *Our Redemption is purchaſed to the praiſe of his glory.* Queſt. *Anſw.*

How in the latter? Queſt.

In manifeſting his eternal juſtice upon the veſſels of wrath and unbelievers, *Prov.* 16. 4. *The Lord made all things for himſelf, even the wicked for the day of evil.* Artificers make things for others, God for himſelf, *Rom.* 9. 23. *What if God would, to ſhew his wrath, and make his power known, ſuffer with patience veſſels of wrath, appointed for deſtruction?* *Anſw.*

What gather you from both? Queſt.

That the Elect ſhall not miſſe of ſalvation, nor the wicked of damnation; becauſe the Lord will not loſe his glory of mercy and juſtice. *Anſw.*

What is the third ſpecial glory intended in mans Creation? Queſt.

Anſw. That God might be ſpecially glorified by man beyond all others.

Queſt. *How, or wherein?*

Anſw. 1. By attaining the true knowledge of the true God, in beholding the glory of his juſtice, mercy, power, providence, love, and the reſt of his divine attributes which other creaures are not capable of.

2. By performing all the parts of his true worſhip, both inward and ſpiritual, as alſo corporal and external, according to his own direction, ſo long as man is to be on earth, *Micah* 6. 8. *He hath ſhewed thee, O man, what is good, and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God*, Deut. 6.5. *Thou ſhalt Love the Lord thy God with all thine heart, and with all thy might, and with all thy ſoul.*

3. By future participation and fruition of eternal beatitude in the heavens, after his ſervice done on earth, there to ſing the perfect praiſe of his Creatour, in full holineſſe and happineſſe, in all eternity, and that in the whole man; And this ſpecial glory the Lord intended not himſelf from any other of his creatures.

Queſt. *What are we to learne, that God created us for his glory in ſpecial manner above other creatures?*

Anſw. To refer our ſelves and all things belonging to us to his glory as our chief end.

Queſt. *For what reaſons?*

Anſw. 1. Becauſe it is but juſt that the whole work ſhould tend to the honour of the workman; Should not the Creatour have honour from his creature? All that come from earth or elements, return to that of which they were made.

2. In imitation of God, whoſe glory is ſo dear to himſelf, that he propoundeth it to himſelf as the chief and principal end of all his decrees and actions; ſo dear it ſhould be to us, as to propound it in our firſt intentions, as the ſcope of all the actions and occurrences of our lives. God hath himſelf as his end in every thing, *Prov.* 16. 4. And the end is better then all that tendeth unto it.

Queſt. *But how may we through our lives performe to God this ſpecial honour for which we received life and being?*

Anſw. By the practice of three duties.

1. Fruitful meditation on the creatures.

2 Wiſe obſervance of occurrences.

3. Religious converſation.

Queſt. *What is that fruitful meditation?*

Anſw It is in two things.

1. When in contemplation of the creatures, we are led to their and our Creatour, and ſee in them the wiſdome wherein he made them all; together with his power, providence and love, all which offer us infinite occaſions of glorifying him, *Pſal.* 19.1. *The heavens declare the glory of God, and the firmament ſheweth his handy work*, Pſal. 8. 3. *When I beheld the heavens, the work of thy fingers, the Moone and the Starres which thou hoſt ordained*, ver.4. *What is man, ſaid I, that thou art mindful of him, &c?*

2. When we adde ſome ſpiritual to the natural, neither of which any other creature can do, *Pſal.* 145.5. *I will meditate of the beauty of thy glorious majeſty, and thy wonderful works.*

Queſt. *What is the wiſe obſervation of occurrences you ſpeak of?*

Anſw. It is in two things.

1. When in all occaſions concerning our ſelves or others, we behold either the mercy, juſtice, power, or wiſdome of God, and ſo be led to the hand diſpoſing and ordering of them, *Pſal.* 39.9. *I ſhould have been dumb and not opened my mouth*, (ſaith *David*) *becauſe thou diddeſt it*, 2 Sam. 16. 10. *Shimei* curſing *David*, *David* ſaith, *Let him alone, God biddeth him curſe.*

2. When we apply things preſent, for the future learn to be wiſer and better by them, both for our incouragement in good, and diſcouragement from evil, *Iſa.* 57. 1. *When good men are taken away, conſider it.*

Queſt. *What do you mean by religious converſation?* When

When in all the actions of our life, we carry in our eyes the glorifying of Gods name, whether in our own private course, or our conversation with others. *Answ.*

Explaine this in the former, that is, such actions as more concern our selves. *Quest.*

These are of three sorts. { 1. Natural. 2. Civil. 3. Religious. } *Answ.*

The natural and indifferent are the lowest actions of our life, as eating, drinking, sleeping; now all this must be done to the glory of God, 1 *Cor.* 10. 31.

When are they so? *Quest.*

When God who must be loved with all our strength, hath the strength of our bodies, hearts, and life, maintained by the creatures. *Answ.*

How may we glorifie God in the Civil duties of our special calling? *Quest.*

The Civil duties of our special calling, are { 1. Private, Or 2. More publick. } *Answ.*

In the former we must glorifie God.

1. By sanctifying all our actions by the word and prayer, 2 *Tim.* 4. 5.

2. When in them we look not so much to our own things, as to the things of Christ, whose work we do, *Phil.* 2. 21. *All men seek their own, and not the things of Christ.*

3. When we sacrifice not to our own nets, but referre and returne the blessing of them all to God, in whose work we are, and of whom we expect the recompence of reward, 1 *Thes.* 5. 18. *In all things give thanks.*

But how may we glorifie God in our publick callings? *Quest.*

When we conceive, that in these God hath committed to us the preservation, yea, and inlargement of his glory, not in our selves only, but in others also. *Answ.*

Whom doth this chiefly concerne? *Quest.*

Three sorts of Persons. { 1. In the Common-wealth. 2. In the Church. 3. In the Family. } *Answ.*

1. Magistrates, whom the Lord hath made keepers of both the Tables, and these must glorifie God by compelling others to glorifie him.
2. Ministers, who must in the Church intend God's glory and not their own: speak for their Master, as friends of the Bridegroome; Christ telleth the Pharisees, that they cannot honour God, whilest they seek honour one of another.
3. Godly Parents and Masters, who must maintaine Gods glory in the family, and uphold it in the children and servants; *Eli* smarted for honouring his sons above God.

How are we to make the glory of God our aime in religious duties? *Quest.*

We shall take a short view thereof, if we consider how we are to demean our selves towards his ordinances in several. *Answ.*

Which are they? *Quest.*

Amongst other we will only mention three. { 1. The Word. 2. Prayer. 3. The Sabbath. } *Answ.*

How in the Word? *Quest.*

1. In cleaving to the Word and Ministery, we must do it to learne how to glorifie God, 1 *Thes.* 4. 1. *We beseech you brethren, and exhort you in the Lord, that ye increase more and more, as ye have received of us, how you ought to walk and please God.* *Answ.*

2. We must by believing the Word give God the glory of truth, as *Abraham* Rom 4. 20. yea, we must not be weak in faith, but grow strong in faith.

3. By obeying the Word readily and cheerfully, we must honour God, the chief part of his honour being placed in the obedience to his Commandments, be they

never so difficult and dangerous, *Gen.* 22. 12. Abraham *feared God, and spared not his sonne.*

4. By suffering for the Word, we must advance Gods glory in our utter selfe-denial, as *Paul* was indifferent for life or death, so Christ might be magnified in his body by either, *Phil.* 1. 19, 20.

Quest. *How do we glorifie God in our Prayers?*

Answ. Three wayes. 1. In confession of sin, and sound humiliation; we give him the honour of pardoning sinne, so *Joshua* to *Achan*, Josh. 7. 19. *My sonne, confesse thy fault, and give glory to God*; It is a meanes in which himself will honour his mercy, 1 *John* 1. 9. *If we acknowledge our sins, he is faithful and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse*, and will give us ease and hope of remission, *Psal.* 32. 5. *Then I acknowledged my sins unto thee, and thou forgavest the punishment.*

2. In supplication we give God the honour of Omnipresence, Omnipotency, and mercy, and give him the honour of hearing Prayer only, *Psal.* 65. 2. And of wisdom in leaving both the manner, measure, and season of supply unto himself.

3. In our praises for mercies received, we give him the honour of goodnesse and bounty, *Psal.* 50. 23. *He that offereth praise, shall glorifie me.*

Quest. *How do we glorifie God in his Sabbath?*

Answ. 1. When we acknowledge the whole natural day to be his time, and not ours, to speak our own words, or think our own thoughts, *Isa.* 58. 13. *If thou turn away thy foot from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight, to consecrate it as glorious to the Lord, and shalt honour him, not doing thine own wayes, nor seeking thine owne will, nor speaking thine owne words.*

2. When we make it our delight, and in the publike and private performance of holy duties, we keep it glorious to the Lord, in duties of piety and mercy, and them alone; 1. No Master so good. 2. No work so good. 3. No reward so good.

Quest. *You said we must be also watchful for Gods glory in our conversing with others.*

Answ. Yea, and this will bewray it self in two things.

1. If the heart be zealous for Gods glory, it will set the tongue on work to speak of God and good things, to plead for God and good things and for his servants; and to call upon others, to tell them how good God hath been to his soul, that they also may taste and see how good God is; Zeale will awake our glory.

Quest. *Why so?*

Answ. 1. Because it seeth such excellency in God, as is beyond all his workmanship, beyond all glory, yea or salvation of men.

2. If God his grace and light in others must move us to glorifie God, much more his own; If it see God dishonoured, his Name blasphemed, his servants reviled; the mouth will speak for him, the foot will run for him, the hand, if it lie in the power, shall revenge for him; Thus shall a wise Christian attain the end of his Creation, if in all his thoughts, speeches, actions, occasions and conversings he propound the upholding of Gods glory, and casting down what is contrary thereto.

Quest. *This being so important a duty, by what motive may we be stirred up thereto?*

Answ. The motives are five.

1. As it is the end of our Creation, so also of our Redemption, that *we should be to the praise of his glory*, Eph. 1. 14. A redeemed vassal and captive ought wholly to serve, and be devoted to the honour of his Redeemer, whose creature he is after a sort.

Quest. *What is the second?*

Because

Becauſe it is the end of our Adoption into the number of the ſonnes of God, who were before the ſonnes of wrath; And great reaſon, that the ſonne ſhould every way honour his father, and much more that our light ſhining in good works ſhould honour our heavenly Father, *Mat.* 5. 16. *Anſw.*

What is the third? *Queſt.*

This is the end of our union and incorporating into Chriſt; ſhould not every member ſet it ſelf to the honour of the head? And is not Chriſt ſuch an head, as is worthy to receive all honour and glory of all things in heaven and earth, *Rev.* 5. 12. and much more worthy to receive it from us, his members, whom he quickeneth, governeth, defendeth, yea ſaveth and glorifieth. *Anſw.*

What is the fourth motive? *Queſt.*

Becauſe this is to walk with God as *Henoch* did; to ſee him in every thing who is inviſible; yea to begin the life of heaven, and frame our ſelves, as the Lord teacheth, to the life of the Angels and Saints in heaven, who ſpend their whole eternity in the cheerful praiſes and honouring of God; All our glory in heaven is but a view of the glory of God. *Anſw.*

What is the fifth and laſt? *Queſt.*

Becauſe this redoundeth to our own good, and not to his; for if we be wicked, we hurt not him; ſo if we be good, we help not him; but the benefit and bleſſing redoundeth to our ſelves. *Anſw.*

What benefit? *Queſt.*

1. The encreaſe of our comfort here in the Teſtimony of a good conſcience, and the aſſurance of our own election. *Anſw.*

2. We ſhall attaine an honourable reſpect, and leave a ſweet ſavour and name after us; for the Lord hath ſaid, *Him that honoureth me, I will honour.*

3. We ſhall increaſe our own glory hereafter; for according to the proportion of our grace, and gain of our talents, ſhall be our glory in the Kingdom of glory.

4. We ſhall give a good account of our factoridge, who are here ſent factours for God's glory.

What danger is in the contrary? *Queſt.*

1. We ſhall prevent the end of our lives. *Anſw.*

2. We ſhall degenerate from all creatures; All water goeth into the ſea, whence it cometh, All earthly things to earth, and elements to elements; ſhall not we then to our Maker?

3. If he be not glorified of us, he will be glorified in us, *Levit.* 10. 3. *I will be ſanctified in them that come neer me, and before all the people I will be glorified.*

You have declared the principal end of man's creation, you ſaid there were alſo ſubordinate ends; What are they? *Queſt.*

They are three. *Anſw.*

The firſt reſpecteth his lawful vocation.

The ſecond, his dominion over the creatures.

The third, his holy ſociety and communion.

Explain the firſt. *Queſt.*

1. God created man to follow an honeſt and lawful calling, both appointed by himſelf, and pleaſing to himſelf; And therefore the cuſtodie and culture of Paradiſe was committed to *Adam* in innocency. *Anſw.*

What learne you hence? *Queſt.*

That to live either without a calling, in no calling; or in a calling to walk idly; or in a lawful calling to be diligent, not in obedience, or conſcience to God; but for worldly reſpects, as Pagans and carnal men, is to fruſtrate the end, and ſinne againſt the law of Creation. *Anſw.*

By what motives may we be provoked to be diligent in our callings? *Queſt.*

1. Becauſe the law on *Adam* bindeth all his poſterity, rich or poor, man or woman, *Anſw.*

woman; for none muſt eat the bread of idleneſſe, 1 *Tim.* 4. 13. Likewiſe alſo, being idle they learne to go about from houſe to houſe; yea they are not only idle, but pratlers and buſiebodies, ſpeaking things that are not comely, *Job* 5.7. *Man was borne to labour, even as the ſpark to flie upward.*

Queſt. *What is the ſecond?*

Anſw. Becauſe the ſtate of innocency endured not idleneſſe, (and the neerer we recover that ſtate, we ſhall make our labour our delight, as then it was) but much leſſe will the Lord brook it now in us, ſeeing it is impoſed as a penalty upon our ſin.

Queſt. *What is the third?*

Anſw. Becauſe God, who is the Authour of our being, is the Authour of our calling, which is his ordinance for our wel-being; ſo that to give up our calling, is to leave our ſtanding, and violate God's order, and ordinance, by which he upholdeth the world.

Queſt. *What is the fourth?*

Anſw. Becauſe not to live in an honeſt calling is to live unjuſtly, *Eph.* 4.18. *Let him that ſtole, ſteal no more, but labour*; where not labouring and ſtealing is all one; he eateth not his own bread.

Queſt. *What is the fifth?*

Anſw. Becauſe Chriſt himſelf did ſubmit himſelf to the law of creation for our example; he did all the work, which his Father appointed him to do; nay *it was his meat and drink to do the will of his Father*; Cannot the Lord of the Vineyard be free from hard labour, and ſhall the ſervants expect eaſe?

Queſt. *What is the ſixth?*

Anſw The bleſſing of God on honeſt labour, in all which is abundance, and a means ſanctified by God for our maintenance, to bring in earthly comforts; And the curſe of God on idle perſons, who in this life are often revenged with ſhame, want, baſeneſſe and beggerie, and in the other with the dreadful ſentence denounced againſt the ſlothful wicked ſervant.

Queſt. *What is the ſecond ſubordinate end of man's creation?*

Anſw. That he might be Lord and governour of the creatures, *Gen.* 1,28,29. *rule over the fiſhes, birds and beaſts, &c.* To the confirming whereof, the Lord brought before *Adam* every beaſt of the field, and every fowl of the aire, to ſee what he would call them, and what he called them was their names, *Gen.* 2. 19. which was a manifeſt proofe both of mans ſovereignty and their ſubjection.

Queſt. *What may we learne hence?*

Anſw. Sundry inſtructions. As

1. To acknowledge Gods wonderful love to man, in ſetting him over all the works of his hands, and break forth into the free praiſes of his mercy, *Pſal.* 8. *Lord, what is man that thou haſt made him Lord over all the Works of thy hands?*

Queſt. *What is the ſecond?*

Anſw. To deplore our miſery by ſinne, who have deſpoyled our ſelves of that dominion in great part; for when we caſt off our obedience to our Creatour, the creatures caſt off their obedience to us; in whoſe rebellion to us, we may read ours to God.

Queſt. *What want we now of that former ſovereignty over the creatures?*

Anſw. Our fall hath robbed us of two things.

1. Of that excellent wiſdome, by which we ſhould have been able to have kept the creatures in ſubjection.

2. Of that natural inclination in them, by which God's finger was at firſt imprinted in the creatures, to performe their obedience, the example of which we ſee in the creatures preſenting themſelves before *Adam* to receive their names; then they reſorted to man willingly, now generally they flie from him.

Queſt. *What is the third inſtruction hence?*

Anſw. To get our title renewed by Chriſt, by whom we have a new right to the creatures reſtored us; elſe we are but intruders. For,

1. Our loſt dominion cannot be reſtored but by Chriſt the Lord of all.

2. There

2. There is a forbidden fruit ſince Paradiſe, even whatſoever thou reacheſt without Chriſt, touch it not.

3. The beaſts muſt be ſubdued by a new Covenant to the faithful, *Job* 5. 23. *The beaſts of the field ſhall be at peace with him* that reneweth his Covenant of peace with God. Queſt. Anſw.

4. He that now eateth not in faith, ſinneth, *Rom.* 14.23. that is, by a grounded knowledge and conſcience of his right to it by Chriſt.

What is the fourth?

To uſe all the creatures, as from the Lord, and to the Lord; The former, when we *ſanctifie them by the Word and Prayer*, which is attended with praiſes for our intereſt in them. The latter, we uſe them to the Lord, when we refer the comfort we enjoy from them to his glory, *Rom.* 14.6. not to ſatisfie our luſt or appetite no nor principally our neceſſity; for here is a maine difference between a man and a beaſt, yea between a Chriſtian man and an Heathen; one eateth, drinketh, ſleepeth, all for himſelf; the other doth all theſe to the Lord, 1 *Cor.* 10.31. Queſt. Anſw.

What is the fifth thing we learne? Queſt.

That ſeeing God hath given us dominion over the creatures, we muſt not make our ſelves ſervants to our ſervants, 1 *Cor.* 6 12. Anſw.

How do we ſo?

1. When we diſable our ſelves by them to any good duties. Queſt.

2. When we put our ſelves under the power of any of them, ſo as we cannot maſter our ſelves in the uſe of them, or command them away at any time. Anſw.

What reaſons have we to retain our maſtery over them?

1. Becauſe elſe we pervert the Lords ordinance who hath made us Lords over them, not ſlaves unto them.

2. He appointed them all for helps and furtherances, as ſtaves in our hands to help us in our way, not as burthens for our hurt or hinderance.

3. It is baſe for any man, and much more for a Chriſtian man to be at the command of a pot or pipe, or any other creature.

What is the ſixth thing learned hence?

As we have all from Gods hand and allowance, ſo muſt we in all things be not onely contented, but thankful.

Why muſt we be contented?

Becauſe whatſoever we have is the portion that God alloweth us, be it ſmall or great; and we muſt not preſcribe unto him any meaſure, who openeth his hands, and filleth with his bleſſing according to his good pleaſure. Object.

Why muſt we be thankeful? Anſw.

1. Becauſe of the Commandment, *Deut.* 8.10. *When thou haſt eaten, ſee thou bleſſe the Lord thy God.*

2. Becauſe we receive theſe mercies, not as from our Creatour, as we did in *Adam*, but as from a Father reconciled to us in Jeſus Chriſt, *Eph.* 5.20. Obj. Anſw.

3. It is moſt juſt, that ſeeing he hath reſigned all his creatures for our comfort and ſervice, we ſhould in way of thankfulneſſe reſigne not them onely, but our ſelves in ſoul and body to his ſervice and glory.

What is the third ſubordinate end of mans Creation? Queſt. Anſw.

That man might live with man in holy ſociety and communion.

How doth this appear?

1. Becauſe God made man a ſociable and political creature, not to live alone, every man for himſelf, as other crearures do; but to live in fruitful ſociety; and hence by the inſtinct of God and nature, men grew into the ſocieties both Oeconomical and Political.

2. Mans language given him beyond the other creatures, ſhewed that he was made for ſociety.

3. He made no man abſolute, to live of himſelf without the need of another, but the greateſt Monarchs have as much need of their Subjects, as Subjects have of

them; the head hath as much need of the feet, as they of the head.

4. God hath ordained to all callings, and given not to all the ſame gifts, nor the ſame degrees, nor the ſame abilities for kinde or meaſure, but to ſeveral men ſeveral endowments for ſeveral offices and functions. And as it is with members of the natural body, ſo in the Politick body; all is not an eye, nor all an eare, 1 *Cor.* 12.

5. It was his pleaſure to have on earth a counterpane of his own order and adminiſtration, who would by and in the ſociety of men uphold the exerciſe of Religion, the adminiſtration of juſtice, the trade and commerce amongſt men; and the education of children in the family for an holy ſeed.

Queſt. *But did God in this ſociety onely intend mans good in outward and external things?*

Anſw. No; his main end of human ſociety was

1. That true Religion and the pure worſhip of God ſhould be upheld, and publikely exerciſed according to his own Commandment; ſo as men ſhould not onely live in communion of Citizens, but of Saints.

2. In this ſociety he would uphold the welfare of Families, Towns, Cities and Kingdomes, that they might be *hoſpitia Eccleſiæ*, that into them the Church might be gathered, and by them ſucceſſively increaſed.

3. That in beholding the ſeveral works of God, and paſſages of his providence, in theſe ſocieties every one ſhould provoke another to duty, ſervice and allegiance to their Creator, & ſo help forward the true and eternal happineſs one of another.

Queſt. *What may we learne hence?*

Anſw. That in all our ſociety and converſing with men we labour to be fruitful and profitable.

Queſt. *What reaſon have we thereof?*

Anſw. 1. To difference our ſelves from wilde beaſts that lurke in their dens; & every one ſhifteth for one, and live in ſolitarines, but not according to Gods ordinance, to enjoy the comfort of common converſe, and be mutually helpful one to another; for elſe we fruſtrate Gods order, and all gifts given for others good as our own.

Queſt. *What is the ſecond reaſon?*

Anſw. Becauſe there is a ſtronger tie upon Chriſtians, whom he hath bound together by the ſame Spirit, the ſame faith, the ſame bond of love; and hath made them as members of the ſame body, to ſympathize and communicate in bleſſings and ſufferings, in joyes and ſorrowes.

Queſt. *What is the third reaſon?*

Anſw. Becauſe the fruit of helpful ſociety is very great, as in which

1. God is more glorified in holy ſociety, *Matth.* 5. 16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.*

2. The Kingdome of God is more advanced; *The honour of a King is in the multitude of Subjects.*

3. The communion of Saints is more glorious; many ſticks make a great blaze, but one hardly keepeth it ſelf alive.

4. Our preſent comfort and future happineſſe are more enlarged; it is good to go to heaven alone, but it is better to go with company; ſo it were happy to be in heaven alone, but much more with all the members of the body of Chriſt.

Queſt. *But how may we fruitfully converſe with men, and ſo attaine the end of our lives.*

Anſw. 1. By wary choice of our ſociety; we muſt live amongſt the worſt, for elſe we muſt go out of the world; but we muſt ſort with the beſt; all our delight muſt be in the Saints, *Pſal.* 16. both becauſe they excell in vertue, and becauſe amongſt them is moſt fruitful converſe; *With the pure thou ſhalt be pure, but with the froward thou ſhalt learn frowardneſſe*; and as the ſociety which thou chooſeſt are, ſo art thou.

Queſt. *What is the ſecond meanes?*

Anſw. To be wiſe and choice in our ſpeech, the means of our ſociety.

1. See

1. See it be of God and for God, with grace, and for edification.
2. See it be for our brethren, and their edification, by admonition, exhortation, counsel, or consolation.
3. See it be not
   1. Corrupt, *Eph.* 4. 29. *Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace.*
   2. Bitter, *ver.* 31. *Let all bitternesse and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice.*
   3. Idle, *Matth.* 12. 36. *But I say unto you, that for every idle word that men shall speak, they shall give an account at the day of judgement.*

What is the third meanes? Quest.
To expresse love and Christian affection in all our converse with men; because Answ.
1. That will be attended with the spirit of meeknesse, humility and compassion; the strong will not despise the weak.
2. It maketh all our gifts profitable by communication; It is a hand giving forth, *Love edifieth.* 1 Cor. 13.
3. Love maketh all duties acceptable; want love, no acceptation, 1 *Cor.* 13. 3. Feed the poor, give thy body to the fire if thou want Love, all is nothing.
4. It is a sweet seasoner of the bitter pills of rebuke, which else will never go down, *Gal.* 6. 1.
5. It will imbrace the persons of all men, even theirs, whose sins it most detesteth, and so maintain holy society still, if it be possible.

What is the fourth meanes? Quest.
To shew forth Christian conversation. Answ.
Wherein? Quest.
In five things: Answ.
1. In holy profession hold out the word of light, not put a Candle under a Bushel.
2. To adorne our profession with godly actions of
   1. Charity.
   2. Love.
   3. Mercy.
   4. Justice.

And this God requireth in servants of the lowest condition, *Tit.* 2. 10.
3. In all good example to provoke others to imitation, and so glorifie our heavenly Father.
4. In innocency and unblameablenesse in word and deed; shun all occasions which might disturb holy communion; Leave no ill smell; beware of scandal, 1 *John* 2. 10. He that loveth his brother, giveth no occasion of scandal.
5. In all society, strive not onely to live innocently and inoffensively, but to excell in vertue; It is a shame for a Christian to be put down by a Papist in good works, or by a carnal man in just dealing and truth of promises and actions.

What is the fifth meanes? Quest.
Christian imitation of a mans self to take good, and of others to do good; knowing that the best need provocation; and thou feelest thine own need most of all. Answ.
What is the sixth meanes? Quest.
Christian and wise observation, to be better for good society, and no worse for bad. Answ.
How may I do this? Quest.
1. In good company observe the graces of thy brethren to imitate them, and incourage them; *Phil.* 3. 17. *Be ye followers of me, as I follow Christ, and look on them that walk so.* Answ.
2. In worse company observe the weaknesses and vices to shun them thy self, and win others from them.

3. Consider, that to be good among the good, is not singular, to be evil amongst good is most hateful; but to be good amongst evil, as *Lot* in *Sodome* is most praiseworthy.

Quest. *What is the second general to be considered in mans creation?*

Answ. The consequents, which are three.

1. In regard of man himself, his perfection.
2. In regard of another, his conjunction.
3. In regard of God, his subjection.

How may we consider his perfection?

His perfection was { 1. within, Or, 2. Without himself.

Quest. *What was the perfection within himself?*

Answ. It may be considered, either { 1. In the whole man. Or, 2. In the parts.

Quest. *What was the perfection of the whole?*

Answ. In that the whole man was made to the image of God; For,

1. He that slew a man, defaced the image of God, although he slew not the soule.
2. The renewing of Gods image in the whole man { Inward, and Outward. 1 *Thes.* 5.23.

Quest. *Why must the whole man be made in perfect state?*

Answ. 1. To distinguish between entire nature and corrupt; in entire nature, perfection is before imperfection, *Eccles.* 7.29. *God made man righteous, &c.*

2. It was meet that man in his creation should have the perfection of a root or stock, in whom all the branches must take their perfection.

Quest. *What is the perfection of parts?*

Answ. That whereby all the parts of this whole man were qualified with such perfect qualities and gifts, as so excellent a creature was capable of; for seeing God made all good, there could be no sick or languid faculty in any of them.

Quest. *Explaine this a little.*

Answ. It will appear, { 1. In the indowments of the soul. 2. Of the body.

Quest. *How in the soul?*

Answ. In the three faculties of { Understanding. Will. Affections.

Quest *Wherein was the perfection of his minde or understanding?*

Answ. 1. In that his minde wanted no necessary knowledge, neither in things naturall, or supernatural; For,

1. In natural things, he was by natural light inabled to give names to all the creatures according to their nature.
2. For supernatural, they indeed were above his reach, but he was enlightened by a clear beam of an higher and divine light in all necessary and supernatural knowledge.

2. Another perfection of his knowledge was, that by the shine of that clear light, he was able to distinguish true from false, good from evill.

3. In that the object of his knowledge was onely *verum*, for he was not as yet entangled in any falsehood, but apprehended every thing by the light of his minde, as it was in it self, without errour or mistaking.

Quest. *Wherein was the perfection of his will?*

Answ. 1. In that it was straight and right, in full conformity with the will of God; There

There was but one will between God the Creator and the creature, his will was done in earth as in heaven.

2. In that, as the object of understanding was only *verum*, so the object of mans will was only *bonum*; for what the understanding by true light discovered to be true and good, that the will only chose; and refused that which was contrary.

3. In that by reason of this pure will he wanted no vertue, neither Ethical nor Theological; for the former, he wanted not justice, nor temperance, nor fortitude, nor mercy, wisdom, &c. And if he wanted any thing in the act, as patience, he wanted none in the habit; for the latter, he wanted not faith, nor hope, nor love, &c.

But what could Adam *in that Perfection believe, or hope, or love beyond the happinesse he had?* Quest.

Adam, though he was in the perfect state of happinesse, suiting with innocency, yet it was an earthly happinesse; neither did he yet walk by sight, nor was in that glorious heavenly estate, to which had he stood in innocency, he expected to be translated; and therefore he needed faith yet and hope, to imbrace and injoy what yet he saw not. *Answ.*

4. In that from the straightnesse of his will issued a pure conscience, full of peace in himself and joy in God, and his blessed communion which was sweeter then life, such a sweetnesse, as he alone of all meere men enjoyed, and after him is reserved for heaven.

Wherein was the Perfection of his affections and inferiour parts? Quest.

1. In that they were ruled and pliant only to right by informed reason, and desired only what that Commander said was to be desired; for right reason, cleaving only to the rule of it, which is the Law of God, and the inferiour faculties ruled by that, upheld man in perfect state of uprightnesse. *Answ.*

2. In that having chosen God for the chief good, he did love and affect him with all the heart, and all the strength, and did perfectly hate whatsoever was contrary to him and his will.

But had not Adam *natural desires of meat, drink, procreation, &c.* Quest.

Yes, but all so ordinate, that none of them warred against the law of his minde; for if any of them had been tumultuous, (as they are all in us,) it had been a manifest losse and forfeiture of happinesse. *Answ.*

You said man had a Perfection of happinesse, wherein was that? Quest.

1. In an upright shape and stature to behold the heavens, and look up to his Creatour, and carry a lofty eye over all the creatures, which look down before him. *Answ.*

2. In an excellent temperature and constitution for health, and strength, and beauty, fit and convenient to be an instrument for an innocent soule, in the commands of it.

3. It was a body, however in it self mortal, because framed and tempered with contrary qualities; yet by the Covenant of God it was immortal, if man had stood and continued in his innocency, and had not by his sinne brought in death.

But how could his body be immortal, seeing it was preserved by meat and drink, and things perishing? Quest.

1. *Adams* body must needs be immortal before the fall, for sinne only was the covenanted cause of mortality; and where sinne the cause is not, there death the effect and stipend cannot be. *Answ.*

2. His immortality was not simple and absolute, but dependant on a Covenant and meanes.

Was not the tree of life the meanes of immortality? Quest.

1. No, for that fruit was obnoxious to corruption, as all fruits that are eaten, and therefore as a cause could not preserve from corruption and morality. *Answ.*

2. It was only a sacramental type, not effecting or bestowing, but signifying and confirming to *Adam*, that his life depended on Christ the true tree of life, and that if he as a plant, would ever turne himself to this Sunne, he would by that meanes which himself set apart, preserve him for ever.

Quest. *But if his body were made immortal, how could he die?*

Answ 1. Because though man was made wholly perfect, yet wholly changeable, and if he had been naturally unchangeable, he had been God, not man.

2. His immortality was conditional; *The day thou sinnest, thou shalt die.*

3. Immortality of nature differeth from immortality of grace; that of nature hath *posse non mori*, a possibility of not dying; that of grace hath *non posse mori*, an impossibility of dying; The former excludeth the act of dying, not the power; the latter both power and act.

Quest. *But What was the Perfection of his state without himself?*

Answ. That he wanted no outward comfort which his heart could desire for necessity or pleasure.

Quest. *Explaine this.*

Answ. 1. For his habitation, he had the pleasant garden of *Eden.*

2. For society, he had no neighbour, but God the Father, Sonne and Holy Spirit, supplied this want by their presence.

3. For wealth, he was as rich as the world could make him; he was the sole Monarch of the world under God.

4. For creatures, he had dominion

1. In κτήσει, in possession, he was true Owner of them all.

2. In χρήσει, he had the sweet and comfortable fruition of them.

Quest. *What may we note from the Perfection of mans Creation?*

Answ. How straitly we are bound to God for so great a bounty; who, 1. In our Creation so absolutely fitted us for his service, that we wanted no gift to inable us.

2. To furnish us with most excellent indowments, that we wanted no grace we were capable of for our incouragement.

Quest. *What is the second observation?*

Answ. To consider, how grievously he, and we in him sinned against this grace, and forfeited suddenly all this happy estate; and now we must not look on this sin, as the bare eating of an apple, but a fearful complicating sinne, and a breach of all the Commandments.

Quest. *Declare in few Words the hatefulnesse of this sin?*

Answ. 1. In that it was in so easie a Commandment.

2. In such a Person so fenced with humility, and strengthened with remedies against it; A sinne against such meanes as never was any like it.

3. Against the lively and immediate voice of God himself.

4. Horrible unthankfulnesse, that the man was not contented with all his gifts, but out of pride to climbe in his desires to be as God himself.

5. Incredulity of Gods Word, presuming against it; and preferring Satans suggestions before it, receiving a false witnesse against God and his truth.

6. Intemperance aud wantonnesse pampering the flesh, needlesly sinning, having all the trees of the garden besides.

7. Homicide, in the destruction of himself and all his posterity in soul and body, and wilful casting away of immortality.

8. Theft, taking fruit that was not his own, without and against his expresse Commandment; yea all sins were in this sin as in a root.

Quest. *What else may we observe?*

Answ. 1. To bewaile our sinne or losse not repairable by our selves.

2. Get out to Christ, and seek repaire in the second *Adam.*

3. Get God to keep us, seeing the state of innocency cannot keep us.

4. Rejoyce in the Covenant of grace, which hath a promise of a farre surer estate then that of innocency.

What

What is the ſecond conſequent of mans Creation? Queſt.
His conjunction with a wife; and here conſider, *Anſw.*
1. Her preparation.
2. Her conjunction.
Why did God prepare Adam *a wife?* Queſt.
Becauſe he ſaw it was not good for man to be alone. *Anſw.*
But was man not perfect, or was any thing not good in that eſtate? Queſt.
1. Man was perfect in his kinde, or in himſelfe, but ſomething wanted to his condition to make it yet more happy; his eſtate was good, but yet ſomething might be added to the goodneſſe of it. *Anſw.*
2. It was not good for him to be alone; where good is not to be oppoſed to evil, but to conveniency. For,
1. It was not convenient, that he of all creatures ſhould want the benefit of mutual ſociety and comfort.
2. That he alone ſhould want that ſexe which ſhould be for the propagation of the world, and increaſe of the Church.
3. That he ſhould want that ſexe, of whom the bleſſed ſeed ſhould afterwards come according to the fleſh.
In preparing of a wife what things may be profitably conſidered? Queſt.
Foure things. 1. The Matter of this ſexe. 2. The Number. 3. The fitneſſe. 4. The helpfulneſſe. *Anſw.*
What was the matter?
The woman was not made of the earth as man, but of the body of man. Queſt.
Why was ſhe ſo? *Anſw.*
1. To note mans preheminence, and that he hath power over the wife as over his own fleſh, 1 *Cor.* 11. 7. Queſt *Anſw.*
2. That her original might be a firmer band of love and entire affection; becauſe *ſhe is fleſh of his fleſh, and bone of his bone*, Gen. 2. 23.
Of what part of mans body was ſhe made?
1. Not of any outward limme, but of an inward part, that ſhe might be loved not only outwardly, but inwardly, and be dearly tendered as his own inwards; and might be more inward with him then all other creatures; ſo as men that live as ſtrangers to their wives, and that they muſt be ſtrangers to their purpoſes and courſes, do not conſider whence the woman was taken. Queſt. *Anſw.*
2. She was made of a ſolid part, namely a rib of man.
Why ſo?
1. To ſhew, that as the rib receiveth ſtrength from the breaſt, ſo the wifes power and ſtrength is from her husband, by whoſe light ſhe ſhineth as the Moon by the Sunnes light. Queſt. *Anſw.*
2. To ſhew and teach her humility; not to pride her ſelfe, as if ſhe had been made of the head; ſubjection, not ſuperiority belongeth to her.
3. To ſhew her dependance on the man for ſtrength and protection, as the rib is ſafe under the ſhoulder.
4. To teach the husband not to contemn his wife as an Underling; for ſhe was not made of the feet as a ſlave, but of the ſide as a fellow, and inſeparable companion in all eſtates while they live together; yea, and that as a ſhoulder, he carry all the burdens and grief of the rib.
What learne we hence?
That men who hate their wives are worſe then beaſts; no creature elſe had his mate made out of his body, but man, yet how do they love them? Beſides, if they did hate them, they did not hate their own fleſh, as an ill-natured man doth. Queſt. *Anſw.*
What is the ſecond thing in God's preparing a wife? Queſt.

The

Anſw. The number, and that is but one; God made but one woman, to one man, of one ribbe, *Gen.* 2. 24. *And they twaine ſhall be one fleſh*; And this inſtitution is not only confirmed by the law of creation, but alſo by the Prophets and Apoſtles; yea and Chriſt himſelf reduced us unto it.

Queſt. *Why did God make but one Wife?*

Anſw. 1. God who gave to *Adam* many helps in other kindes, (for all creatures were helpful unto him) allowed to man but one help in this kinde; For, as himſelf is but one beginning of creation, ſo he would appoint but one beginning of generation.

Queſt. *What is the ſecond reaſon?*

Anſw. *Malachi* giveth it, *Chapt.* 2. 15. *Why but one? not becauſe he had not abundance of Spirit, but becauſe he ſought a godly ſeed*; That is, becauſe he would have his Church collected of an holy ſeed according to his own ordinance, and not out of a vagrant ſeed againſt his own moſt holy ordinance.

Queſt. *What is the third reaſon?*

Anſw. Becauſe he would not have the marriage-love weakened by communication amongſt more then one; which would breed more diſcomfort and inconvenience then for man to be alone, as in ſundry Patriarches; The Lord would have all this conjugal love poured out on one wife and one husband.

Queſt. *What learne we hence?*

Anſw. To deteſt two ſinnes directly croſſing this ordinance of God.

Queſt. *What is the former?*

Anſw *Polygamie*, which is the having of more then one wife or one husband at once, which as it is flat againſt the law of God, ſo it is juſtly puniſhed with death by our law.

Qneſt. *What is the other?*

Anſw. Adultery; God alloweth but one wife, 1 *Cor.* 7. *Let every one have his own wife; whoremongers and adulterers God will judge.*

Queſt. *Why muſt we abſtaine from adultery?*

Anſw. 1. Becauſe it is a forbidden fruit; Touch not, look not, take not an harlot, but a wife.

2. It is a ſinne againſt the firſt inſtitution.

3. A ſinne againſt the remedy.

4. A ſinne againſt humane ſociety, in the firſt riſe and beginning of it.

Queſt. *What is the third thing in this preparation?*

Anſw. The fitneſſe of this ſexe; I will make him a fit help, *Gen.* 2. 18.

Queſt. *Wherein conſiſteth this fitneſſe?*

Anſw. In a ſimilitude or likeneſſe unto the man, both in his { 1. Inner man. 2. Outward man.

Queſt. *But was ſhe like him in his inner man?*

Anſw. 1. Becauſe ſhe was made to the image of God, as he was, elſe had ſhe not been fitted to him.

2. She had like qualities of minde; her ſoul was a ſpiritual Eſſence as his, ſhe had perſpicuity of underſtanding, ſhe had purity of will, ſhe had correſpondency of holy and chaſte affections, both to God and her husband.

3. She had with him a ſtate of immutability, elſe had ſhe not been like him.

Queſt. *What may women learne hence?*

Anſw. 1. That they have ſpiritual and immortal ſouls to ſave.

2. That they were made to know God, having underſtanding ſouls as beaſts have not.

3. They muſt chooſe by their will that which is good, and ſtand to the will of God.

Queſt. *How was ſhe made like him in the outward man?*

Anſw. Becauſe ſhe was fitted to the ſimilitude of his manners and converſation; hence was ſhe like unto man.

1. In

1. In proportion of body.
2. In ſpeech and communication.
3. In ſweetneſſe of behaviour.
4. In dominion over the creatures.
5. In the priviledges of Paradiſe, as no creature elſe was like him.

Was there no difference between them? Queſt.
Onely this difference, that all the parts of Gods image were more cleare in *Adam* then in *Eve*; and the woman was then the weaker veſſel, as the Serpent knew. And as the left hand hath the ſame ſoul, head and ſpirits, and is a needful help to the right; yet the right hand is the ſtronger. Anſw.

What may we learne hence? Queſt.
Two leſſons, one for men, another for women. Anſw.

What is the former? Queſt.
That men be not unequally yoked, but take heed of the daughters of *Heth*; of Idolaters, Atheiſts, ſwearers; no great fitneſſe or agreement. Anſw.

What muſt the woman learne? Queſt.
1. To frame her ſelf like her husband, both in minde and manners, in all lawful and indifferent things, being mindful of her original; ſhe was firſt fitted, and then given. Anſw.

2. Beware of profeſſing unlikeneſſe in affection, obedience, behaviour, will and action; in any of which to be uneven in lawful and honeſt commands, is to reject Gods Ordinance, and is often whipped with many heavy ſtrokes in this life and the other.

What is the fourth thing in preparing a wife? Queſt.
Helpfulneſſe; for man is the principal, and the wife was made as an help and eaſe unto him. Anſw.

Wherein is this helpfulneſſe? Queſt.
Both in things of this life and a better. Anſw.

What is their help in things of this life? Queſt.
To build up and uphold the houſe, partly in bearing and bringing up children; partly in wiſe governing the family, and in it of their children, ſervants, and things under her hand. Anſw.

Wherein is her help in things of a better life? Queſt.
Eſpecially in two things. Anſw.

1. To help to keep him out of ſinne, ſeeing God intended her after the fall as a remedy againſt incontinency; her care muſt be by ſober and godly carriage to keep the heart of her husband towards her alone.

2. To live together, not in natural ſociety onely, but in ſpiritual, *as joint-heires of the grace of life*, 1 Pet. 3. obſerving and watching one another; both to whet upeach other to good things, and to pull away from evill by all good meanes, and to prevent any thing that may ſtirre up the corruption of either.

What are women to learne, that God ordained them helps? Queſt.
Sundry leſſons. 1. Not to pollute what God hath ſanctified; what he hath made helpful to man, make not thou a vexation by paſſion or ſtubbornneſſe; this is to caſt poyſon into the Lords cup. Anſw.

2. To help thy husbands ſoul by preventing the occaſion of his ſinne; *Pilates* wife a Pagan adviſed her husband to have nothing to do againſt the juſt man; ſo do thou, or be worſe then ſhe; counſel thy husband to have no hand in any evill buſineſſe, or againſt any good man. Contrary hereto are ſuch wives as thruſt their husbands forward to ſinne, as *Eve*; And *Jezabel* provoked *Ahab* to ſin, being evill her ſelf, ſhe made him farre worſe.

3. To help up his outward eſtate, by honeſt ſparing and improving the means and comforts of this life; as the vertuous woman doth her husband good and not evil all her dayes. Againſt which rule they ſin, that by pride, prodigality, waſtfulnes hinder his outward proſperity; no wrong by the high-way can be worſe then this,

though it be better apparaled; yet it is like *Solomons* injustice in the place of equity, that is, a double iniquity. For an enemie to wrong a man he expecteth it, but the wife in the bosome his helper, wilfully to hinder him, is a grosse injustice, and the nearer him the heavier.

Quest. *By what arguments may Wives be perswaded to this helpfulnesse?*

Answ. 1. Because every wife is bound to acknowledge her own place, and the superiority of her husband; the husband is the principal, and the wife an adjuvant and help to him; Now every instrument oweth service and duty, and all his use and motion to the workman.

2. It is a delusion for wives to plead such an equality, as to cast off helpful subjection; because

1. The wifes desire must be subject to her husband, to be preferred and dashed at his pleasure.

2. Because love descendeth, but duty must ascend; and therefore the Apostle alway beginneth with the wifes duty, and then calleth on the husband for his, to shew where duty must begin; If question be, which of them must be first in duty? the wife must think, that in right she must begin, although the husband in discretion and wisdom may break the ice, as in *Eph.* 5. 25. and *chapt.* 6. *ver.* 1, 4.

Quest. *What is the third argument or motive?*

Answ. The wife must frame herself in all lawful things to helpfulnesse, to shew the likenesse of her minde to his minde, of her will to his will, of her affections and manners to his, as therein also to acknowledge the end of her Creation, next the service of her Creatour, to be every way helpful unto man. A wife, as a wife, is to no end, but to frame her selfe to her husbands minde and manners; so as to stand in a contrary minde, and to crosse his will, his speeches, his lawful desires and commands, on which God hath stamped his image, is to cast off Gods image and ordinance, and misse the end of being a wife.

Quest. *What is the fourth motive?*

Answ. To remember, that even in innocency, the wife was first fitted, and then given even for an help, in that estate of piety, society, generation, education of children, and domestical government; but how much more hath he need of an help since the fall? And now those that resolve not to be helps to their husbands person and estate, it were well they would resolve not to be wives; better no wife then no helper.

Quest. *What is the fifth motive?*

Answ. The testimony and demonstration of love, the sweetnesse of which is not in profession, but expression; the helpful grace is love, which here must be,

1. Specially fervent to his person, embracing it as thine own self; could *Jonathan* love *David* so, and may not a wife her husband? There were two soules in two bodies, here are two souls in one body.

2. Sincere to his person, not in respect of gifts, rewards, or private ends; but for Gods Ordinance, which hath allotted him to thy self, and to that love thou beareſt to thy self.

3. Constant in adversity, in infirmity, *Prov.* 17. 17. *A friend loveth at all times*, much more my next friend; and though there may be occasion of hiding or suspending this affection, yet may it admit of no crack. Settle this gracious affection according to God, there shall need no other argument to helpfulnesse.

The second thing in the conjunction of this sexe thus prepared, is their marriage, which is *Gen.* 2. 22. when God had made the woman, he brought her to the man.

Quest. *What is it to bring the woman to the man?*

Answ This is not onely a presenting her to the man, nor such a bringing as when he

he brought the beasts to see what he would call them, nor to the end to be meer drudges, and servants unto men; but

1. He bringeth her as a singular help and sweet companion, such as among all the creatures was not.

2. To make her one flesh with him as she was before, to tender him an help for generation in his own kinde; every creature could afford him some help, but not all of them a wife; God must bring her.

But why did God bring the woman to man, and not the man to the woman? Quest.

1. Because the woman was made for the man, and not the man for the woman, and therefore God brought her to the man, that is, under the power of the man, as subordinate, and inferiour to him her Lord, for whose help she was created. Answ.

2. That wives should conceive, that God in his wisdom brought them as lesse worthy to the more worthy; and ever herein acknowledge their inferiour place, which is the Apostles argument, 2 *Cor.* 11. 9, 10 God made the woman for the man, as her end, therefore she is inferiour.

What may we learne hence? Quest.

That marriage is Gods Covenant between man and wife. Answ.

1. Because God is the Author of it.

2. In it his name is invocated and interposed.

3. He is a witnesse of it. *Mal* 2.10.

4. He is a maintainer and blesser of it to the right observers. *Ps.*128.5.

What will follow hence? Quest.

1. That it be therefore an holy Covenant and Institution. Answ.

How appeareth this? Quest.

1. Because that eannot be but holy, which the holy God instituteth; doth he joyne two Persons, and is not their conjunction holy? 1 *Tim.* 4. 4. Answ.

2. Doth God institute it in Paradise, and is it not holy?

3. Doth he institute it not only in an innocent estate, but between innocent persons, and is it not holy?

4. Doth the Lord say it is good, who dare say it is evil?

5. Do the Scriptures say it is honourable among all, *Heb.* 13. and shall we believe any lying spirit, that shall say, no, it is not honourable among all?

What is the second Conclusion hence? Quest

That prohibition of marriage to any sort of men is a doctrine of devils, 1 *Tim.* 4. 1, 3. And therefore we may both discern wherein Popish doctrine is, and so much the more detest it, because they shew themselves heretical enemies to Gods sacred Ordinance, and envious haters of humane society, and the comfort which God affordeth to all sorts of men. Answ.

What is the third Conclusion? Quest.

That to sinne against it is to sinne against Gods ordinance, *Prov.* 2. 17. *The adulterous woman sinneth against the Covenant of her God*, Mal. 2. 14. *The wife against whom thou hast transgressed is thy companion, and wife of thy Covenant.* Answ.

What is the fourth Conclusion hence?

That whom God hath thus joyned no man must put asunder, nay, all married Persons must labour to strengthen and keep this bond inviolable. Quest. Answ.

How may this be done? Quest.

By indeavouring in two matrimonial duties, Answ.

1. Matrimonial unity; to preserve which, we must labour and watch against wrath, anger and passion; for shall two Persons be joyned together by God into one body, and shall they disjoyn mindes, hearts and affections? Hath God made of them two one, and shall they break into two again?

2. Matrimonial chastity; for adultery is the deadly disease of Matrimony, and dissolveth the near bonds of Gods knitting.

2. The undefiled bed is the honour of marriage as well as the bond.

3. If none may put asunder this Conjunction, much lesse the Parties themselves,

ſelves; And therefore take heed to your ſpirits; Let none deal unfaithfully with the wife or husband of their youth, for this were to diſſolve what God hath joyned.

Queſt. *What other obſervation may we take up, that God brought the woman to the man?*

Anſw. That marriage is not every meeting of man and woman.

Queſt. *How may we know this?*

Anſw. Two wayes; 1. By conſidering the fitneſſe of the Perſon.

1. Fitted for age, to make choice, to give conſent, to ſettle affections; It is not for boyes and girles, or children; God bringeth a woman to man, and gaineth juſt conſent and mutual, on juſt grounds, and then marrieth them.

2. Fitted for marriage-duties, as Procreation and other helpful gifts, to build up the houſe, ſo farre as it is diſcernable.

3. Fitted by remotion in degrees of nature, for God now maketh of twain one fleſh, but theſe two near in conſanguinity or affinity are one fleſh already; And by propinquity in religion and degrees of grace; *Eve* was of the ſame religion, worſhipped the ſame God in the ſame manner with *Adam*.

Queſt. *What is the ſecond way to know that God bringeth a woman to a man?*

Anſw. By conſidering the meanes by which God now joyneth man and wife; This is not immediately, as *Adam*, but by men ſet in his room by himſelf to that purpoſe.

Queſt. *Who are they?*

Anſw. The Parents of children, whoſe voice for conſent or diſſent muſt be expected and reſted in, as the voice of God.

Queſt. *Shew by ſome reaſons the neceſſity of Parents conſent in marriage.*

Anſw. 1. Many Scriptures ſhew, that Parents conſent is not only conveniently neceſſary, as Papiſts themſelves will grant, but even eſſentially neceſſary; and marriage againſt Parents conſent, is flat againſt the Commandment of God, *Gen.* 24. *Abraham* provided a wife for *Iſaac*; *Iſaac* ſent *Jacob* to *Meſopotamia*, and commanded him to take a wife thence, *Exod.* 34. 16. *Thou ſhalt not take of their daughters to thy ſonnes*, 1 Cor. 7. 30. *He that giveth his daughter doth well*, Judg. 14. *Sampſon* asked his Parents conſent, and it came of God; to ſhew when Parents joyne fit and free perſons, God ioyneth them.

Queſt. *What other reaſons have you?*

Anſw. Becauſe the firſt Commandment commandeth children to honour their Parents; now what can be more contrary to the honour of Parents, then in their chief buſineſſe of all their life, to neglect or contemn their wiſdom, advice or authority? And in the Goſpel children are commanded *to obey their Parents in all things*, Eph. 5. how in all things, if not in this the greateſt of all?

Queſt. *Give a ſecond reaſon?*

Anſw. Becauſe children are the inheritance of Parents, and can no more be diſpoſed without them, then their lands or goods; And how can they juſtly diſpoſe of themſelves, that have no power of themſelves? *Gal.* 4. 1, 2. *The childe is under governours until the appointment of the Father.*

Queſt. *What is the third reaſon.*

Anſw. Becauſe the Vow of the Maid in the Fathers houſe muſt not ſtand, if the Father diſallow it, *Numb.* 30. 5. If Promiſes to God muſt not ſtand without Parents conſent in lawful things, much leſſe promiſes to men.

Queſt. *What is the fourth reaſon?*

Anſw. That law in *Exod.* 22. 17. If a man defile a maid, if the father of the maid refuſe to give her, though abuſed, he ſhall pay the dowry, and yet not marry the maid.

Popiſh law in caſe of corruption, concludeth clean againſt Gods Law, which notwithſtanding carnal copulation, leaveth her ſtill in the power of her Parents. And what the Law ſpeaketh of the Father, *Aug. in Epiſt.* 133. concludeth of

of the mother too; for being moved to make up a match for a maid, he liked it well, *Sed mater Adoleſcentulæ non adeſt, cujus, ut noſcitis, voluntatem requirere debemus*; but the mother of the maid is not here, whoſe good will, you know, we muſt require.

Queſt. *What may we gather hence?*

Anſw. 1. That children muſt not haſten marriage without conſent of Parents, for though ſuch a marriage may be lawful before men, yet it is not a divine and lawful marriage before. To avoid Gods curſe in thy marriage, take Gods way and courſe.

2. Such as are married without Parents conſent, muſt humble themſelves, and bewaile this ſinne; for till it be repented of, Gods curſe hangeth hovering over them, for diſhonouring their Parents.

3. Miniſters ſhould marry none without conſent of Parents, for they have often hand in this fearful ſinne; And were there no Miniſters to marry them, the marriage were by our law unlawful.

Queſt. *What other obſervation may be obſerved hence, that the Lord joyneth man and wife?*

Anſw. 1. That both perſons muſt accept each other as from the Lord, the match-maker, and a gift of his love, and reſpect one another in the giver.

2. To affect and love one another in the Lord and not againſt him, to pleaſe one another ſo, as God be not diſpleaſed.

3. Govern and obey in the Lord; The one muſt command no unlawful thing; the other muſt not obey it.

4. Preſerve mutual fidelity: Hence, I will not tranſgreſſe againſt the wife of my youth, nor I againſt the guide of my youth; becauſe I have not only paſſed my promiſe to this perſon, but to the Lord, when he brought her to me, when I was brought to him.

Queſt. *What is the third conſequent of man's creation?*

Anſw. His ſubjection to God and his moſt righteous law.

Queſt. *What law mean you?*

Anſw. Not only the moral law, which by the very law of creation bound him to perſonal and perfect obedience; but alſo that ſpecial law in *Gen.* 2. 17. *Of the tree of knowledge of good and evil thou ſhalt not eat; for in the day thou eateſt of it thou ſhalt die the death?*

Queſt. *How did God give this law?*

Anſw. By his own lively and expreſſe voice, he inſtituted *Adam* concerning his worſhip; together with the woman, if he ſhould eat the forbidden fruit.

Queſt. *But Why did God put* Adam *in innocency under this ſpecial law?*

Anſw. 1. Becauſe God would have our firſt Parents acquainted with obedience and ſubjection to their Maker, from their beginning and firſt being; Man muſt not live lawleſſe in Paradiſe, but by obeying a ſingular commandment, muſt acknowledge himſelf a ſervant of God, and be reſtrained within limits and bounds preſcribed by God.

2. The exerciſe of love is in obedience; for from ſound love all ſound obedience floweth: And in this part of obedience the Lord would have *Adam* both exerciſe and teſtifie his love.

3. Man muſt know, that as God hath ſubordinated all creatures to him, ſo he hath ſubordinated him unto himſelf; and in this ſpecial law requireth a teſtification of thankfulneſſe.

Queſt. *But was not this law a burden to* Adam? *and then how fitted it with innocency?*

Anſw. No Commandment of God could be grievous to that eſtate; for as *ſubeſſe Deo, eſt ſumma poteſtas*; ſo *ſervire Deo, eſt ſumma libertas*; but this commandment eſpecially was moſt eaſie and moſt uſeful.

Queſt. *Why was it ſo eaſie?*

Anſw. It was not onely poſſible, but eaſie if *Adam* would; both in reſpect of his li-

berty in all other fruits, & of his innocent ſtate which made his obedience ſweeter then food or life; as in the ſecond *Adam*, ſo in the firſt, it could not but be *meat and drink to do the will of God*; therefore ſaith *Anguſt. de Civit.* 14. *Magna fuit in peccando iniquitas, ubi tanta fuit non peccandi facilitas.*

Queſt. *Why ſay you this Commandment was ſo ſeful?*

Anſw. Becauſe it was a meanes to hold in exerciſe all theſe ſhining graces wherewith he was indued as

1. Faith, in believing the Word of God.
2. Love, in careful obedience.
3. Hope, in expecting a farther reward, if he had kept the Commandment.
4. Eſpecially his wiſdome and divine knowledge, in cleaving to the chief good, and preferring his will before his own.

Queſt. *But the tree was good, and the fruit was good; why doth the Lord prohibit him that which was good?*

Anſw. And the prohibition was alſo good; For

1. *Adam* in that which was good muſt ſhew his dependance and ſubjection unto his Creatour.
2. The reſtraint might have been inſtead of an occaſion of the fall, a great ſtrength and preſervation from it.

Queſt. *How could it be ſo?*

Anſw. 1. Becauſe the Lord ordained it as a teſtimony of his own dominion and Lordſhip over *Adam* and all the creatures.

2. To be a viſible document of *Adams* liberty in all the reſt, ſo long as he touched not *this*, as is plain in the words before.

3. God intended it as a reſtraint to hold *Adam* from ſin, in that it ſignified not onely good, if he perſiſted in obedience, but alſo evil, if by his free will he ſhall uſe it againſt the Commandment.

Obj. *But* Adam *was moſt juſt, and the Law is not given to a juſt man,* 1 Tim. 1.9.

Anſw. 1. The Law is not given againſt a juſt man, but a juſt man may be under the Law.

2. The Law is given two wayes.
   1. *Quoad promulgationem*, as a Rule and Directory.
   2. *Quoad accuſationem & damnationem.*

   In the former regard it was given to *Adam*, as the Moral Law is now to a juſt man, not in the latter.

3. As there was no Law to condemne him, ſo there was none to compel him; for he was free in obedience, and was able to obey without a Law, he being a Law to himſelf.

Queſt. *But why did God give* Adam *a Law which he knew he would tranſgreſſe?*

Anſw. God oweth nothing to any man; he gave him perfection and a free will, and not being bound, he leaveth him to his natural parts, which were right and perfect; and then to his own courſe, which detracted nothing from that perfection which was required in his nature.

Queſt. *But ſeeing God knew that* Adam *could do no other then fall if he ſuſtained him not; why did not he confirme his will in good, and make it unchangeable?*

Anſw. 1. Changeableneſſe of his will had no reaſon of ſinne, being in ſuch an eſtate, wherein was neither *culpa* nor *pœna*.

2. If it were a defect, it was not ſinful, but uſeful, becauſe God alone was to be ſimply unchangeable, *James* 1.17.

3. God knew if *Adam* ſhould fall, he not giving confirming grace, yet that it could not be evil in him to permit evil.

4. That he both could and would turn it to good, in ſhewing mercy to penitent ſinners, and ſending his Sonne the ſecond *Adam*, to repare the ruine of the firſt.

Queſt. *What may we learn from this ſubjection of* Adam?

Sundry

Sundryi lessons. As *Answ.*

1. Necessity of our obedience, and dependance on our Creatour. For,

1. If when we were in Paradise, we must not forget obedience, much lesse may we now be *nostri juris*, to do what we list.

2. God careth not for all the gifts that *Adam* had in innocency, if they be not joyned with odedience, neither can the most perfect gifts of knowledge, wisdom, speculation (suppose them equal to *Adam's*) uphold a man; but an heart and life submitted to God and his Word.

3. All creatures obey God in their kinde, and shall man only rebel?

4. As *Adams* disobedience spoiled the world and lost it, so Christ his obedience recovereth it, and the obedience of the Saints set into the second *Adam* upholdeth it.

What is the second instruction hence?

That no height of estate can secure us from sinne or fence us from punishment; Paradise it self cannot keep him from death, that keepeth not himself from sinne; And no marvaile if the curse take hold on *Adam* in Paradise, which fetched the Angels that sinned, out of heaven. Quest. *Answ.*

What use may we make hereof?

1. Not to secure our selves that we are among professors and true worshippers. If thou wert as neer Christ in profession as *Judas*, as neer God, as *Adam* in Paradise, nay neerer, in heaven it self with Angels; and hold thy sinne, it would fetch thee thence. Quest. *Answ.*

2. Nor that we have a glorious Church and State; what are our priviledges to Paradise? Sinne and contempt of God's word will spew us out, as it did *Adam* out of Paradise.

What is the third instruction?

If God in his wisdome for our trial with-hold from us any comfort of this life, be it never so good in it self, we must shew silence and subjection to God, reach not at it; If God deny any thing to his servants, it is sure the best for them, that they want it, *Psal.* 84. 11. Is not our estate to our minde, bring our minde to our estate; so should *Adam* have done, and so ought all sonnes of *Adam* to do. Quest. *Answ.*

What is the fourth instruction?

To beware of sin in lawful and good things, and observe the commandments of restraint in them, for there are many more sinnes in the abuse of lawful things, then in adventuring on sinnes easily convicted unlawful; what a world of sinnes passe us in meat, drink, apparel, recreation, yea how much in the use of the Word and Sacraments, and holy ordinances? we must fear alwayes, not only in evil things, but even in the best, *Prov.* 28. 13. Quest. *Answ.*

What is the fifth instruction?

To watch instantly against pleasures and delights of the flesh, for these robbed us of our innocent estate. Consider Quest. *Answ.*

1. The pleasures of man must not pull us any more from our obedience; once was too much.

2. If the pleasures in innocency were so dangerous, what are they now tainted by the fall?

3. God, who filleth the bellies of wicked men with them, alloweth his children but a small taste of them, that we might conceive little goodnesse in them, which the Lord so sparingly imparteth to the good, and glutteth them who are voide of goodnesse.

4. God hath provided and propounded better pleasures for his own, even spiritual and heavenly, as to delight in himself, in his Word, in his worship, in his graces, in his presence; here thorow grates, hereafter in full fruition.

5. Rather fasten on the pleasures of the second *Adam*, which was *to do the will of his Father, that was his meat and drink*, and to finish thorow infinite sorrows the salvation of men; An happy thing to be taken with such pleasures.

What

Queſt. *What is the third general propounded in the creation of man?*

Anſw. The circumſtances of his creation, which are two { 1. The time when. 2. The place where.

The time was the ſixth day, wherein was made the laſt of all creatures.

Queſt. *But man was the principal creature; why was he made laſt?*

Anſw. The moſt wiſe diſpoſing and pleaſure of the Creatour ſhould ſuffice as a full anſwer, who did ſo ordain not without counſel and wiſdom; nor did he it out of envy, but out of a fatherly good will and providence; but yet we may conceive ſundry reaſons.

Queſt. *What is the firſt?*

Anſw. That man hence might take notice, not that he was therefore of an ignoble nature, but have an argument of a more excellent condition then any other creature; for God in the whole courſe of creation proceeded from leſſe perfect to more perfect. For firſt he began with things without life, the firſt mattter, the light of heaven, the elements, meteors; from them came to create plants which have life but only vegetable; from them to ſenſible creatures, but unreaſonable, as fiſhes, birds, beaſts; and from them to man a reaſonable creature, of a more excellent life then they all, and ſo the moſt perfect of the creatures, and the very model of the world, in which laſt and excellent work he would reſt.

Queſt. *What is the ſecond reaſon?*

Anſw. Becauſe man was the next end, for whom the world was created; and therefore it was fit he ſhould be created laſt, ſeeing the end is firſt in intention, but laſt in the execution; and the end is more noble then a thing tending thereto.

Queſt. *What is the third reaſon?*

Anſw. Becauſe man was created ſo noble a creature in both his parts, he had been unprofitably created before the other creatures. For,

1. His minde being ſo divine, and fitted to contemplate and raiſe up it ſelf to heaven, what ſhould this minde have done without an heaven to look upon?

2. His body being ſo excellent a creature, being to be preſerved by meanes from the earth, muſt needs be created after it; for what ſhould his body do without the earth or creatures to feed upon?

Queſt. *What is the fourth reaſon?*

Anſw. To note the Providence and goodneſſe of God in building man ſuch an houſe, every way fitted, and ſo furniſhed before he bring him to it. *Adam* was now a great Prince, and as a little god upon earth; whoſe high eſtate it beſeemeth to enter his Palace, every way beautified and beſet, and furniſhed in full poſſeſſion of his rightful title; And as a kinde rich father buildeth and furniſheth an houſe for his ſonne, before he put him abroad into the world; ſo the Lord would not have *Adam* his ſonne, an Inhabitant of earth, without a ſtately houſe.

Queſt. *What is the fifth reaſon?*

Anſw. It was agreeable to his innocent ſtate and happineſſe of it, that all creatures ſhould attend him their Lord, and offer unto him their uſe and ſweetneſſe; and how would it have diſturbed his felicity, to have found the Heavens without a Sunne or ſtarres, the world without light, the earth without fruits, herbes and living creatures; waters without fiſh, and aire without birds? it could not be conceived, how this could have ſtood with any happineſſe.

Queſt. *What is the ſixth reaſon?*

Anſw. As the Lord would have the firſt *Adam* a type of the ſecond in many other things, ſo alſo in theſe two.

1. *Adam* muſt be created the ſixth day, and put into the world; ſo the ſecond *Adam* muſt be in the laſt ages of the world, in fulneſſe of time made of a woman, and ſent into the world, to take away the malediction of the law, and ſave the

ſons

ſonnes of *Adam* from that death which *Adam* brought.

2. As *Adam* being created the ſixth day, the Sabbath followed, wherein God reſted from all his works; ſo the ſecond *Adam* being come, there is now no other Saviour, no other work or worſhip, no other change or alteration to be expected, till the eternal Sabbath come, which the Apoſtle implieth, *Heb.* 1.1. *He hath now ſpoken to us by his Son, and we muſt heare him only.*

What is the firſt obſervation hence? Queſt.

To note the freedom of Gods grace of Creation; he np-heaped *Adams* happineſſe when he deſerved it not; he could not deſerve it before he was, and much more the grace of Redemption, when he had deſerved the contrary; Grace and glory in time are as free as the decree of them before time. This contradicteth Anſw.

1. The doctrine of merit. 2. The Pelagian and Papiſt, who aſcribe ſtrength to natute, to prepare, at leaſt to diſpoſe it ſelf to grace; as waxe fit for impreſſion, or a naked table, (ſaith one) as a wounded or fettered man, (ſaith another) which with a little help can reare himſelf.

1. Becauſe we were of no ſtrength, *Rom.* 5.

2. Our eſtate is, *dead in ſins*, Eph. 2.1. what preparation or diſpoſition is in a dead man?

And in this grace we muſt imitate our heavenly Father, ſeeing the Heathens can love thoſe that love them, and deſerve well; we muſt love thoſe that deſerve it not, yea, deſerve the contrary; *Love your enemies, bleſſe them that curſe you, ſo ye ſhall be the children of your heavenly Father.*

What is the ſecond inſtruction? Queſt.

Not to diſtruſt Gods fatherly care and proviſion for us now when we are, that was ſo careful for us when we were not; nay, now when we are become his children. Was his care ſo great over us, coming out of the firſt *Adam*, and is it now diminiſhed, becauſe we are in the ſecond *Adam*? Nay, here is a love in the ſecond *Adam* beyond that in the firſt; it is free without deſert, and conſtant to the end, ſo was not that grace. Anſw.

What is the third inſtruction? Queſt.

To excite us to uſe all the creatures ſo freely allowed us of God, alwayes to the glory of the Creatour, 1. With leave. 2. With ſobriety. 3. With thankfulneſſe. 4. With ſpiritual uſe and meditation in every of his works; To riſe up, 1. To the skill and mercy of the workman, that as we have the uſe, God may have the honour of all. 2. To his goodneſſe, that made them for us, not us for them; that made us excellent above them; he might have made us venomous toads, *Pſal.* 149. 2. *Let* Iſrael *rejoyce in him that made him.* Anſw.

What is the other circumſtance in mans Creation? Queſt.

The circumſtance of place, which is either of { Creation, or / Vocation. } Anſw.

Which was the place of his Creation? Queſt.

Some part of the earth without Paradiſe, but not farre from it; for it is ſure, that the woman was made in Paradiſe, but the man not ſo. Anſw.

How appeareth it? Queſt.

In *Gen.* 2.15. *Then God took the man, and put him into the garden of* Eden, *to dreſſe it and keep it*; If he had been created in Paradiſe, God need not have taken and put him in, *Gen.* 3. 23. God ſent out the man out of the garden, to till the earth, whence he was taken; It ſeemeth he was taken from the earth without Paradiſe. Anſw.

But why muſt not man be created in Paradiſe? Queſt.

1. That man might know that he held not Paradiſe as his natural tenure or poſſeſſion, but by the gift of God, and that he was not Lord of Paradiſe, but a tenant under God, to uſe it, not to owne it. Anſw.

2. That man might not think this earthly Paradiſe ſo full of pleaſure, or his

own country, or perpetual habitation, but that his countrey was elsewhere without Paradise, in Heaven.

3. To shut the mouth of *Adam*, in case he should sinne, and be put out of Paradise, that God did him no wrong, nor deprived him of any of his own right; but as Landlord, turneth out the tenant for non-payment of quit-rent.

Quest. *But what was the place of man's vocation?*

Answ. That was Paradise; for so soon as he was created, God putteth him into Paradise.

Quest. *What was Paradise?*

Answ. A peculiar piece of *Adams* habitation severed by God from the rest of the world, and priviledged above all other parts of the world, being inferiour; As a great mans house and garden is severed from his fields and demeanes, so was *Adam's*.

Quest. *What were the maine priviledges of Paradise?*

Answ. 1. In that it was a place of so lage extent, a Garden in proportion to *Adams* demeasnes, which was all the earth; for this Garden contained sundry large Countreys, and reached some thousands of miles. *Luther.* thinketh that the Garden contained all *Syria*, *Mesopotamia*, and *Egypt*; neither can we conceive it much lesse in respect of those four rivers by which it is described, *Gen.* 2. 10. *Pison*, *Gihon*, *Hiddekel*, *Euphrates*, which wash and hold their Countreys thorow a great part of the East-Countrey; and some have thought it to be the third part of the whole earth.

Quest. *What is the second priviledge?*

Answ. That it was planted by God; And though all the earth was so, yet this by a special hand and care, by which it became the most fruitful place in the world, and had abundance of satiety of all earthly comforts, whatsoever mans heart could desire, either for necessity or pleasure.

Quest. *What is the third priviledge?*

Answ. That it was a place of the greatest pleasures and delights in all the earth; From *Eden* the Greeks call pleasure ἡδονὴ; wherein man enjoyed all sweet peace and contentment?

Quest. *What is the fourth priviledge?*

Answ. That as it was without all sinne, all sorrow, want and death, if man could have held that estate; so was it every way suitable to the happinesse of innocent man, repleniſhed with all the delights that were due and proper to innocency.

Quest. *What is the fifth priviledge?*

Answ. That it was a place of the vision, presence, and immediate fellowship with God himself; And herein are eminent types of Heaven, yea Heaven upon Earth.

Quest. *But where was Paradise?*

Answ. Some thought it was in the aire next the Sphere of the Moon; but

1. The higher region of the aire can be no fit habitation for man.

2. We must not suppose that the trees, and fruits, and rivers, by which *Moses* describeth it, can hang in the aire, but they are well known in the earth.

3. *Moses* saith plainly, it was in the East-countrey, which agreeth to the Earth, not the Sphere of the Moon.

Quest. *But if it were in the Earth, in what part of the Earth was it?*

Answ. It is certain it was in the Eastern part of the world, in respect of the place where *Moses* wrote, which was *Judea*, or the deserts of *Arabia*; And although it cannot now be certainly defined, because those rivers have lost their names, neither is it any great matter of faith; yet we may conceive it to be the great countrey of *Mesopotamia*, called so, because it is in the midst of floods, and is a part of *Syria*, confined by *Euphrates* and *Tygris*.

But

But where is Paradiſe now? Queſt.

It is likely it remained kept by the cuſtody of Angels till the deluge, and after the flood: it together with the creatures was aboliſhed, in the beauty of it, ſo as though the place remain, yet not the garden. *Anſw.*

What are the probable grounds hereof? Queſt.

1. Becauſe the waters of the deluge were fifteen cubits above the higheſt mountain of the earth, *Gen.* 7.19. ſo as they muſt needs cover the vaſt Paradiſe; for that feigned miracle, *that the waters of the flood ſtood as a wall about it*, is ridiculous. If Paradiſe were not drowned, what needed *Noah* have made him an Arke? he might have been ſafe in Paradiſe without all that labour of one hundred and twenty yeares; ſo as it is idle to inquire and ſeek out any earthly Paradiſe any more. *Anſw.*

But Paradiſe yet remaineth; for Henoch *and* Elias *are yet there in body; for they muſt fight with Antichriſt, and he muſt kill them.* *Obj.*

So ſay *Bellarmine* and the Romaniſts; but *Anſw.*

1. Paradiſe was no place for ſinners, as they were.

2. They are in Paradiſe, but not terreſtrial, but celeſtial; for *Elias* was taken up into Heaven, 2 *Kings* 2. 11. And to be taken into Heaven and Paradiſe is all one, 2 *Cor.* 12. 2, 4.

3. That they live with God is plaine; that in the body the Scripture ſaith not.

4. Hath God none to fight againſt Antichriſt but dead men? or can they die that be in Heaven and are free from ſin? *It is appointed to all men to die once*, and they are paſt theſe firſt things by mutation, in proportion to our death.

What obſervation may we collect from hence? Queſt.

1. That no external dignity of perſon or place, can free any man from ſinne or puniſhment. *Adam* a worthy creature, Lord of the world, Inhabitant of Paradiſe, in the perfect image of God; *Eve* created in Paradiſe, yet not free from falling. And therefore the Pope, if he could remove his chaire from *Rome*, and ſet it in Paradiſe, could not thereby be free from errour, neither in judgement nor practice. *Anſw.*

What is the ſecond obſervation? Queſt.

To note the hainouſneſſe and execration of ſinne, that thruſt our firſt Parents and our ſelves out of ſo happy a place and condition, and ſet a fiery ſword ſhaken againſt us, to terrifie and frighten us, *Gen.* 3. 24. *Anſw.*

What doth the ſhaken ſword ſignifie? Queſt.

That we are all by ſinne ſhut out of Gods preſence, yea and out of Heaven the Seat of his glory, whereof Paradiſe was a type; and not only excluded from the tree of life, but wrapped in the bonds of weakneſſe, ſickneſſe, and death temporal and ſpiritual. *Anſw.*

What uſe may we make of it? Queſt.

To bewaile and beware all ſinne, but eſpecially original ſinne. Actual ſinne ſhut out *Adam*; but original ſinne ſhutteth us out, before ever we commit actua. Original and natural ſinne from the loynes of our firſt Parents, is the ſword ſhaken againſt us, that bolteth up the way to Paradiſe, which very few do ſeriouſly conſider. *Anſw.*

What is the third obſervation? Queſt.

Even that happy eſtate of that earthly Paradiſe, was a free and unmerited place; Innocency it ſelf could not merit it, nor had perſonal right unto it, nor was created in it, but brought into it by God, after his Creation; And much more is the happy ſtate of grace in the ſecond *Adam*, of meer favour, not merited, nor *ex propriis*; only requireth free and thankful obedience. *Adam* was bound in all bonds of love and thankfulneſſe to his Creatour; and we for greater gifts of grace, are bound to a greater meaſure of thankfulneſſe. *Anſw.*

What is the fourth obſervation? Queſt.

Answ. 4. That seeing it is a vaine thing to seek any more the place or pleasure of an earthly Paradise, we must aspire to another Paradise, unto which we are reduced by the second *Adam*; even that heavenly Paradise, whereof the other was but a shadow, and between which is no comparison. And therefore Paradise is allegorically referred to the seat of the blessed in the life to come, and put for the third heaven, *Luke* 23. 48. *Rev.* 2. 7. 2 *Cor.* 12. 4.

Quest. *To raise up our affections to that heavenly Paradise, shew the glory and excellency of it above the earthly.*

Answ. It is manifest in sundry things.

1. That was the seat and first habitation for innocent man, but an earthly seat for a man not confirmed in innocency; but this is the last habitation for a man restored to innocency, and confirmed, that he can sin no more.

Quest. *What is the second?*

Answ. That had surpassing joyes and delights in it, but earthly, soon ended, and changed with sorrow and misery; but these are the joyes of an heavenly Paradise, without end or wearinesse; and because all first things are done away, all sorrowes, teares, crying and paines are abolished for ever, they are called *perfect joyes at Gods right hand for evermore*, Psal. 16. 11.

Quest. *What is the third?*

Answ. It was the tree of life, which which signified life, but could not give it, nor restore it lost, *Prov.* 3. 18. But in the midst of this Paradise of God standeth the true tree of life, which createth, meriteth, preserveth and restoreth life of grace and glory; *It bringeth fruit every moneth, and the leaves heale the Nations*, Rev. 22. 2.

Quest. *What is the fourth?*

Answ. 1. That had most famous, fruitful and pleasant rivers to water the garden, but they came from *Eden*; but this hath a pure crystal river, *Rev.* 22. 1. *issuing from the Throne and Seat of God.*

2. Those were corruptible waters; these waters of life, whosoever tasteth these can die no more, *John* 4.

3. Those waters were muddy and thick, slimie and troubled; but these pure as crystal, noting { 1. Unmixed joyes and holinesse. 2. Life and happinesse undisturbed.

Quest. *What is the fifth?*

Answ. That Paradise needed Sunne and Moon, meat and drink, sleep, and many creatures to maintain an animal and natural life; but of this Paradise the Lambe is the light, *Rev.* 21. and the light of it is the glory of God, that inaccessible light in which God dwelleth, 1 *Tim.* 6. 16. There is no night, though no Sun nor Moon, nor *no need of candle*; *for the Lord giveth them light, and they shall reigne for evermore*, Rev. 22. 3. And Christ immediately is *the Tree of life*, John 6. 56. *bread of life, water of life, preserving an eternal life for evermore.*

Quest. *What is the sixth Prerogative?*

Answ. That Paradise was not without a serpent or tempter, but this admits no serpent, no tempter, no unclean thing goeth within the gates of this City, *Rev.* 21. 27. That was a place of warre and combate, this the *New Jerusalem*, a vision of Peace; In that all men sinned and died, in this no man sinneth or dieth, but liveth to eternity; The gate of that was shut, but the gate of this is open day and night, needeth no watching, feareth no danger, no enemie to disturb that eternal rest prepared for Gods people, *Rev.* 21. 25.

Quest. *What is the seventh Prerogative?*

Answ. That happy place was by mans sin defaced, and perished by the flood; but this stable place, and state unchangeable, unshaken, a continuing City, no water of any deluge can reach it, because no sinne can, and because it is not the seat of innocent, changeable man in earth, but that pleasant seate reserved himself for God himself and his elect Angels, and men unchangeable in God.

What

What gather you hence? Quest.

That our ſtate in the ſecond *Adam* is farre more excellent then our ſtate in the firſt; for *Adam* was created righteous, holy and happy, but fell from all that grace of innocency and happineſſe of Paradiſe; but the meaneſt believer can never fall from all his grace and happineſſe. Answ.

Why ſo? Every believer is weak, and more fraile then Adam *in innocency.* Quest.

Yea, but though *Adam* had a greater meaſure of grace, then we now have, yet ours hath a greater priviledge. For, Answ.

1. He had grace by creation, we by Adoption and Redemption.

2. He had the firſt grace which inabled him to obey, but had not the ſecond, to be ſure to perſevere.

3. His grace had no priviledge of promiſe, confirming it, as ours hath; every believer hath a twofold grace given in his converſion.

Firſt, to believe and obey.

Secondly, to abide in the faith, ſo ſtable, that the gates of hell ſhall not ſhake him, *Nothing ſhall be able to ſeparate him, Rom.* 8. 37. *For the Lord is faithful who will ſtabliſh him, and keep him from evil,* 2 Theſ. 3. 3. 1 *Cor.* 1. 8.

To what end ſerveth this diſcourſe? Quest.

To ſeek the joyes of Paradiſe, not in earth, but in heaven; to lift up our hearts and hopes from earthly delights, to this heavenly Paradiſe, where we ſhall be not only happy inhabitants, but ever happy in the viſion of God, and the moſt happy fruition of all the wealth and joyes of heaven. Answ.

But we may intend both together. Quest.

In ſubordination we may; as *Adam* might in Paradiſe have had a farther heavenly happineſſe in his eye, but as it is hard to look with one eye to heaven and the other to earth; ſo hard *Adam* in innocency found it, to intend both, ſo loſt both, and much harder for us fallen. Answ.

2. It is with us as with *Iſrael* in *Egypt*; God ſheweth them, and giveth them a good land, but the traſh of *Egypt*, Onions, and Leekes, and fleſh-pots make them contemne *Canaan*; ſo as God muſt with a ſtrong hand chaſe them out, and with ſore oppreſſions drive them out. *Iſrael* might have uſed the commodities of *Egypt*, but not intended them; ſo may we uſe the world, but intend heavenly *Canaan*.

3. Till we conceive our broken title in things here below, we ſhall not eaſily intend a better.

But what may I do to recover that bleſſed eſtate of heavenly Paradiſe? Quest

Thou muſt get a true tenure and title; to which purpoſe thou muſt Answ.

1. Diſclaime all right and title in thy ſelf, thou having no more right to this then to that which *Adam* had; God muſt bring thee in.

2. As no goodneſſe of nature, no merit, no work that *Adam* could do after his ſinne, could recover him that earthly Paradiſe; ſo more abſurd it is to think that man by his merits may recover the heavenly.

3. As *Adam* was brought out of the world into Paradiſe onely by grace, ſo none of his ſons are brought out of the world into the Church either militant on earth, or triumphant in heaven, by any other merit or meanes then by the free grace of God.

4. Enemies of grace are they that aſcribe ſalvation partly to grace; partly to merit; we are bound to do good works, but to renounce merit and truſt in them.

What is the ſecond meanes? Quest.

Thou muſt get in at the right doore, that is, thou muſt enter in by Chriſt; Answ.
For,

1. As the firſt *Adam* caſt thee out of Paradiſe earthly, with himſelf; ſo onely the ſecond *Adam* can bring thee into heavenly Paradiſe, *John* 10. *I am the doore, &c.*

2. As the sinne of the first *Adam* locked and barred up the gates of Paradise against thee; so onely the death, merit, and righteousnesse of the second *Adam* for sin; as a club breaketh open the gate, and maketh way in again, *Heb.* 9. 12.

Quest. *But by his own blood he entered.*

Answ. 3. As the Angel by a flaming sword shaken kept the way that man should not get in to the tree of life again; so Jesus Christ the Lord of the holy Angels, by his blood hath quenched that flame, and ordained the Angels ministers to heires of salvation, to help them into this Paradise of God.

Quest. *What is the third meanes to recover this heavenly Paradise?*

Answ. 1. Thou must strive and overcome; if *Adam* had striven, and overcome temptation, he had eaten still of the tree of life: For this is the condition, *Rev.* 2. 7. *To him that overcometh will I give to eat of the tree of life, in the middest of the Paradise of God*; that is, I will communicate my self to him, so that he shall live for ever, *John* 6. 51.

2. Paradise is not promised or procured to idle, cowardly Christians, who are carried after temptations and lusts, as chaffe by every puffe of winde; warre must go before victory.

3. The promise teacheth, to whom Christ communicateth himself, to those that overcome; not by what vertue or power they overcome.

Quest. *But who are they that overcome?*

Answ. The Scriptures describe them by two especial properties.

1. Such as are adopted, regenerated, and borne of God, 1 *John* 5. 4. *He that is borne of God overcometh the world*; the seed of God is in him, which shall prevaile.

2. Such as are true believers, 1 *John* 5. 6. *This is your victory whereby you overcome, even your faith.* And to overcome, is nothing but to persevere in faith, *Mat.* 24. 13. *He that continueth to the end, shall be saved.*

Quest. *How doth faith become our victory?*

Answ. By sundry gracious and powerful acts and effects of it, and not for the worth of our selves.

Quest. *What are those effects?*

Answ. First, faith is a clear eye, and seeth such things within the vaile, as for which we can contemne the world.

Secondly, it setteth us into Christ as members into the head, and maketh Christ his Victory on the Crosse ours, even as the member shareth in all the gifts and honour of the head.

Thirdly, faith leaneth upon Christ, as the Church upon her well-beloved. But,

1. It renounceth and denieth it selfe, which overcoming of it self is a great Victory.
2. It then resteth on the power and vertue of Christ his death and resurrection, wherein is all our Victory.

Quest. *What is the fourth effect?*

Answ. Faith receiveth the Spirit of Christ, which is greater then the spirit which ruleth in the world; And this Spirit of power subdueth our corruptions, and foileth in us, and for us the adversary powers of sinne, Satan, and this evil world, yea not only taketh our part for assistance, but testifieth by certain evidence, and sealeth the assurance of final victory in our hearts.

Quest. *What is the fifth effect?*

Answ Faith maintaineth good conscience, which hath already attained peace by War, and by Warre maintaineth that peace attained, and keepeth perpetualy watch and ward against all disturbers of that peace.

Quest. *But are all unregenerate and unbelievers excluded, how then is the promise of the Gospel universal? How is the tree of life in the middest of Paradise, free for all?*

The

1. The promise of earthly Paradise was made to every man coming of *Adam*; but conditionally if he persisted in obedience; but the promise of the heavenly Paradise and tree of life, is not promised to any man, as he cometh of *Adam*, but to a man, as he is in Christ by faith and a new creature, and with this condition too of overcoming. *Answ.*

2. The promise of the Gospel is universal in promulgation to all without exception; In application only to all that overcome, excluding no sort, sexe or order of men; so as this condition applied to parties, restraineth the promise only to true Beleevers that overcome.

But how is the promise free, if we our selves must overcome and winne it? Quest.

Because by overcoming we attaine it, as by a way and means; but not for overcoming as a cause or merit, *Rev.* 21. 7. *He that overcometh shall possesse all things*: The word κληρονομήσει, signifieth to receive an inheritance, now an inheritance cometh freely and not of merit; The only condition is to be a sonne; for only the elect are heirs, yet the condition annexed, to overcome, sheweth that grace may be conditional. *Answ.*

What is the fourth means of recovering heavenly Paradise? Quest.

Thou must hunger and thirst after Christ the tree of life, (that is) *Answ.*

1. Feele a want of Christ and his abundant graces, yea an emptinesse and death in our selves without him; This is a work of judgement, the other of affection.

2. Vehemently desire Christ and his righteousnesse, to taste his sweetnesse, and communicate in all the good things of Christ, for remission of sinnes, for grace and glory.

What reason is there for this? Quest.

1. This tree of life promiseth himself for saciety and refreshing onely to such as hunger after him, *Matth.* 5. 7. *Blessed are they that hunger and thirst after righteousnesse.* And that Crystal river which runneth thorow the middest of the Paradise of God, is given on condition, *Rev.* 21. 6. *To him that is athirst, I will give to drink freely.* *Answ.*

2. This is a signe of spiritual life; A dead man can lie 1000. yeers, and never be hungry, but a living man scarce one day.

What is the fifth meanes? Quest.

Thou must conscionably obey the Commandments of God, *Rev.* 21. 14. *Blessed are they that keep his Commandments, that their right may be in the tree of life.* *Answ.*

What is the right in the tree of life? Quest.

Not a right of dominion; for this is a right of the head over the members, and not of members over the head; but a right fruition by vertue of union, when as members enjoy Christ for their quickening, sanctifying, saving, &c. *Answ.*

But is the keeping of the Commandments a cause of our right in this tree? Quest.

No, not a cause, but a condition; had *Adam* kept this condition, he and we had stil had right to the tree of life; but failing in the condition, and breaking, the Commandment we lost all our right. *Answ.*

But how came we then to recover our right? Quest.

True faith layeth hold on Christ the tree of life, the issue of which is holy obedience; so as faith giveth us right, obedience confirmeth it; faith setteth us into Christ, keeping of the Commandments testifieth that we have right in him. *Answ.*

What is the sixth meanes? Quest.

Thou must grow up in holinesse: For, *Answ.*

1. None but holy persons shall get into that holy of holies, no unclean thing shall come within it; for if *Adam* with one sinne cannot abide in the earthly Paradise, much lesse can a sinner by nature and practice possesse the heavenly.

2. Whom the voice of the Gospel shutteth out of the Kingdome of God in this life, they shall much more be excluded out of the heavenly Paradise, 1 *Cor.* 6. 9.

6. 9. *Be not deceived, neither drunkards, whoremongers, nor Idolaters, &c.*

3. There is a great difference between the houſe of God in earth and in heaven; into this houſe below cometh as into the Arke, both clean aud unclean. Many foul things enter, Hypocrites, ſwearers, &c In this field are Tares with Wheat, in this floore is Chaffe with Wheat. In this net of the Kingdome of God are good and bad fiſhes. But this is a Kingdome undefiled, this is an unmixed purity, onely fit for innocency reſtored and confirmed.

Queſt. *How may I know I grow in holineſſe?*

Anſw. Contraries make one another clearer.

Try it by daily mortification of inordinate luſts; It was the windings of unlawful deſires that threw *Adam* out of Paradiſe; and therefore obſerve theſe rules,

1. Beware of the forbidden tree, death is in it, touch it not, taſte it not; behold not forbidden fruit.

2. Watch narrowly unallowed delights, no Serpent is ſo dangerous; beware of fruit pleaſant to ſenſe; the Serpent lieth in the green graſſe, and in the faireſt tree of Paradiſe, walk not by ſenſe, but by rule.

3. Be ſure thou haſt Gods word and warrant before thou meddle with any tree of the Garden: If any fruit be reſtrained, forbear it, or it ſhall bear thee out of Paradiſe.

THE